



INSCRIPTIONS IN THE PUDUKKÓTTAI STATE

Translated into English

By

K.R. SRINIVASA AYYAR
Curator, State Museum.

Part II

(EARLY, COLA AND PANDIYA INSCRIPTIONS)

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BY
K. R. SRINIVASA AIYAR, M. A.,
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FOREWORD

As soon as the English East India Company became the ruling power of India, in the second half of eighteenth century AD its officers showed an interest to know more about the physical and cultural features of India and her people. Whatever might have been their intention, their inclination to collect Indian antiquities and information about Indian ways of life instilled in Indians an awareness of their heritage. This resulted in efforts to identify and preserve all antiques that had survived the ravage of time and historical events. With the coming of Lord Curzon in 1898 AD as the Indian Viceroy, Indian Archaeology had a fillip. His creation of a Directorate-General of Archaeology and the policy of protecting and repairing ancient monuments demonstrated a new respect for Indian heritage.

Pudukkottai State in the Madras Presidency region also created an establishment to survey and study its monuments and a Museum in 1910 AD. In 1916 AD, the Pudukkottai State Durbar published its authenticated history under the title of "A General History of the Pudukkottai State". Thiru S. Radhakrishna Aiyar, the Principal of Pudukkottai Raja's College authored it. In 1929, the Pudukkottai Durbar published all the available inscriptions in the State in two volumes, which contained the bare text only. However later, the Durbar decided to publish an English translation of these inscriptions with particulars of their situation, dynasty, date, language and script of each inscription. This work was entrusted with the then Curator of Pudukkottai Museum, Thiru K.R. Srinivasan.

Of them 120 inscriptions were published as Part II. They contain the inscriptions of Later Chola monarchs and Pandyan Kings.

This is an important work for the study of South Indian History particularly for about 250 years from the middle of 17th Century AD. As it is out of print for a long time, scholars find it difficult to consult this book. Now, it is being reprinted after six decades, with a grant from the Government of Tamilnadu.

CHENNAI-600 008
15-3-2002 AD


(Dr.R.Kannan, Ph.D., I.A.S.)

INSCRIPTIONS

IN

THE PUDUKKÓTTAI STATE

TRANSLATED INTO ENGLISH.

PART II.

Inscription No. 151.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cólā Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Eighteenth year, 195th day—corresponding to 1195–96 A. D.

Language and Script :—Tamil—6 long lines in 6 sections.

Translation :—

“Hail! Prosperity! In the 18th year, on the 195th day, of Tribhuvanaccakravartigaḷ Śri Kulóttuṅga Cólā Dévar: In order to provide for the food offerings, including cooked rice, vegetables, and other sorts of food¹, during the *tiruppalli elucci sandhi*² of the Periyànacciyaṛ³ in the temple of the Nayanār, the Lord who abides in Tirunalakkunṇam in Kuṇṇusúḷ nāḍu of Irattapāḍikonḍacólavaḷanāḍu, and stipulating that this shall continue as a daily item of service⁴ for so long as the moon and sun endure, I, Kulóttuṅga Cólā Kaḍambarāyan, also called Tannan Edirilapperumaḷ the *śakara-araiyan*⁵ of Uṇṇattúr Kúṇṇam of this *nāḍu*, hereby gave, as *kuḍiniṅgádēva-dānam*⁶, the following lands which are entered in the *puravu* register of Aḷagiya-manavāḷaccaruppēdimanḡalam⁷, also called Śri Kaitavan-Kaitavan⁸, and which lie to the north of the *tāḷippaṇṇu*⁹ lands of Nārpattēṇṇāyira Nambi also called.....ya...Śiṅgattu-raṅga.....ḷivān, native of Ādanúr, namely the Piḍākaipuduvayal lands measuring 1 *mā*, and Kúḍalúr Kīḷavayal measuring 1 *mā*, totalling in all lands measuring 2 *mās*.

Having had the *tiruccūlakkal*¹⁰ planted on the boundaries of these two *mās* of land thus conveyed, and stipulating that this Nārpattēṇṇāyira Nambi himself shall pay, as long as the moon and sun endure, the *iṇai*¹¹

¹ *amudupaḍi, kariyamudu* and *viṇṇanaṅgaḷ*.

² Service in the dawn when the aubade is sung to awake the deity.

³ *Lit.* Great goddess, the consort of the Nāyanār.

⁴ *nittal nimandamāka*.

⁵ *Sār-araiyan-an araiya* Chief who is the viceroy or administrator of a *nāḍu*.

⁶ Lands conveyed as free gift to God, without evicting the original tenants.

⁷ Aḷagiya-manavāḷa-Caturvédimanḡalam—Caturvédimanḡalam is a brahmin village which is a *brahmadēyam* to brahmins versed in the four *vēdas*.

⁸ Sri Kaitavan Kaitavan—Kaitavan is the title of the Pāṇdyas. This is the old name of the modern village Kadavampatti which is a corruption of Kaitavanpatti. See also inscription No. 544 in Kadavampatti village.

⁹ Double crop lands.

¹⁰ Boundary stone marked with a trident denoting lands of a Śiva temple.

¹¹ Royal tax.

*kudimai*¹² and taxes of every other kind fixed in accordance with the *varisai*¹³ of this village, I, Kulóttuṅga Cōla Kaḍambarāyan, gave this inscribed on stone. This is the signature of Kulóttuṅga Cōla Kaḍambarāyan; the signature of the *olai*;¹⁴ the signature of Nambiyāṇḍān. May this be under the protection of all Mahéśvaras”.

Inscription No. 152.

Place :—Ālaṅguḍi Taluk—Tirumaṇañjéri—Śiva temple—on the south wall of the central shrine.

Dynasty and King :—Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar ‘who was pleased to take Madurai, Karuvúr, Īlam and the crowned head of the Pāṇḍya’—Parakésari Kulóttuṅga III, 1178–1223 A. D.*

Date :—Twentieth year of the King, corresponding to 1198–99 A. D.

Language and Script :—Tamil—20 lines.

Translation :—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar, ‘who was pleased to take Madurai,¹ Karuvúr,² Īlam³ and the crowned head of the Pāṇḍya’:

We the *Dánattóm*⁴ of the temple of the *Náyanár* who abides in Tirumaṇañjéri as the Lord of Punṇi kúṛram in Rājarāja-vaṇaṇḍu, the *Śri Rudras*⁵ and *Śri Māhészvaras*⁶ of this temple and the four castes of tenants⁷ who are the guardians⁸ of the temple of this *Náyanár*, hereby accepted 500 *Káśu*, from Tillaivanamuḍaiyāḥ Madatilli (Madavalli?), the *devarāḍiyāl*⁹ of the temple who installed and consecrated the *Kṣétrapālappillaiyár*¹⁰ in this temple, and gave the amount as an endowment for the provision of food-offerings to the said *Pillaiyár*, which amount we decided to utilise for the repairs to the *uttarappadai*¹¹ during the *tiruppani*.¹²

These five-hundred *káśu* were paid into the *Śri Paṇḍaram*¹³ and we the said *Dánattár*, the *Śri Rudras*, and *Śri Māhészvaras* of this temple and the guardians of the *Náyanár* belonging to the four castes, received the amount and effected the settlement of this endowment by stipulating that the *Śri Paṇḍaram* shall issue two *nālis* of rice and maintain one lighted lamp daily without fail, for so long as the moon and sun endure.”

¹² Tenancy dues—rent payable to the land lord.

¹³ The fiscal rates prevailing in the village.

¹⁴ Secretary.

* The achievements are those of Kulóttuṅga III. Prof. Sastri also identifies the king as Kulóttuṅga III, See Cōla's II, ii, p. 695.

¹ Madura, the Pāṇḍya Capital.

² Karuvúr, the Cēra capital.

³ Ceylon.

⁴ *Dánattár*—the temple trustees.

⁵ *Śri Rudras*—the priests of the Śaivaite order who conduct the services in the temple.

⁶ *Śri Māhészvaras*—the congregation of Śaivaite devotees who supervise the affairs of the temple.

⁷ *Nālu*—*Kuḍiyilómum*.

⁸ *káppár*.

⁹ Lit. the servant of God, dancing girl.

¹⁰ Bhairava.

¹¹ The beam and parts above it.

¹² Repairs to a temple.

¹³ Temple treasury and stores.

Inscription No. 153.

Place :—Ālaṅguḍi Taluk—Tiruvetpūr (Tiruvappūr)—Śiva temple—on the west wall.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Kónérinmaikonḍan—Parakésari Kulóttuṅga III, 1178–1223 A. D.*

Date :—Twenty third year of the king, corresponding to 1200–1201 A. D.

Language and Script :—Tamil—5 long lines. Lines 1 and 2 are defaced.

Translation :—

“Hail! Prosperity! Royal order of Tribhuvanaccakravartikaḷ Kónérinmaikonḍan issued to those who hold the offices of *Dévakanmi*¹, the *Śri Rudras*², those who perform the *Śri Māhēśvarakkankāni*,³ the officer who performs the *Śri Káryam*,⁴ the *Kóyil Kaṇakkan*,⁵ and Nakkan(?)..... :

Whereas Tonḍaimàn recommended to us that the cultivated lands called Kaṇṇan Nakkanvayal (?)⁶ measuring half and one-twentieth (of a véli?) held under the fiscal authority of the township,⁷ from the produce of which a daily allowance was made for the temple and which till now have been entered in the register as *úr-kiḷ-iraiyili*⁸, should be transferred to the ownership of this God as *dēvadāna iraiyili*⁹ inclusive of *antarāyam*¹⁰ and *pāṭṭam* :¹¹

We are hereby pleased to direct the *vākkuk-kūru-śeyvār*¹² to effect this transfer and enter this accordingly in the register.¹³

Directing that these lands should, from this twenty third year (of our king), be taken into the ownership of this God as *dēvadāna iraiyili*, inclusive of *antarāyam* and *pāṭṭam*, and that the temple services should be conducted with the proceeds therefrom, I, Neṟyūḍaiccōḷa Múvëndavélān¹⁴, the *tirumandira ólai*¹⁵, wrote this and set my hand hereunto. In attestation whereof this is the signature of Villavarāyan; this is the signature of Tonḍaimàn; this is the signature of Ediriliccōḷa Pallavatairaiyan; and this is the signature of Viḷittaraiyan: dated the 48th day of the 23rd year”.

* Kónérinmaikonḍan—“one who attained kingship without a peer”—is the form used in royal orders. The identification of the king is made possible by Ins. No. 155 in the same temple which records the receipt of the order by the residents of the village and officers of the temple in the next year viz., the 24th year.

¹ *Dévakanmi*—Temple trustees.

² *Śri Rudras*—the body of priests who form the servants of Śiva.

³ *Śri Māhēśvarak-kankāni*—the congregation of Śaiva devotees who supervise temple affairs.

⁴ *Śri Káryañceyvān*—the manager of the temple.

⁵ *Kóyil kaṇakkan*—temple accountant.

⁶ Name of land supplied from Ins. 155.

⁷ *Úr-paḍi-vilāi-nīlam*.

⁸ *Úr-kiḷ-iraiyili*—exempted from taxes by the authority of the local (village) assembly. When the village assembly (*Úr* or *Sabha*) declared certain holdings tax-free, it distributed the amount so remitted among the other holdings in the village, so that the total revenue payable to the King's treasury was not diminished.

⁹ *Dēvadāna-iraiyili*—Gift of lands to God, exempt from royal tax.

¹⁰ *Antarāyam*—taxes collected by the local body.

¹¹ *Pāṭṭam*—cesses on subsidiary incomes from the land payable in cash eg. *pāsi* or *mīn pāṭṭam*—‘fish rent’ or fishing cess.

¹² *Vākkuk-kūru-śeyvār*—probably *vari-kūru-śeyvār*—lit :—one who apportions the taxes—village officers who conduct settlements.

¹³ *Kaṇakku*.

¹⁴ Múvëndavélān is the title of high officers in administrative charge. Usually they bear the name or one of the titles of the king and the appellation Múvëndavélān.

¹⁵ *Tirumandira ólai*, short for *tirumandira-ólai-nāyakam*, is the royal secretary. Literally the title means, the officer of the king's house-hold who commits to writing on the *ólai* or palm leaf the oral orders of the king.

Inscription No. 154.

Place :—Kuḷattūr Taluk.—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the east of the main entrance.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar ‘who was pleased to take Īlam, Madurai, and the crowned head of the Pāṇḍya’—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty third year of the king, corresponding to 1200–01 A. D.

Language and Script :—Tamil, 6 long lines, damaged.

Translation :—

“Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar ‘who was pleased to take Īlam, Madurai and the crowned head of the Pāṇḍya’:

In order to provide for the daily *nimandaṅgaḷ*¹ to the *Kṣétrapálap-piḷḷaiyár*, who was installed and consecrated by me, Maṇiyanmalai, native of Nīrpaḷani, in the temple of the Lord who abides in the Vaḷarmadisvaram shrine in Nīrpaḷani in the Uṇṇattūr Kúṇṇam of Vaḍakónaḍu in Kaḍalaḍaiyādi-laṅgai koṇḍa Cōḷa-valanāḍu, I, the said Maṇiyanmalaiyāḷvan, hereby gave my *tan-kaḍamai*² share in the lands called Kollanvayal, included in the *dēvadānam* lands of this Lord, as provision for the daily food-offerings to this *Piḷḷaiyár*. Stipulating that these lands shall hereafter be ploughed and cultivated by the officers of the *Paṇḍaram*³ and that this shall continue for so long as the moon and sun endure, I, Maṇiyanmalaiyāḷvan, native of Nīrpaḷani gave this to the said *Kṣétrapálap-piḷḷaiyár* in the temple of the Lord of Vaḷarmadīśvaram, and inscribed this on stone.....”

Inscription No. 155.*

Place :—Ālaṅguḍi Taluk—Tiruvetpūr (Tiruvappūr)—Śiva temple—on the west wall and north wall.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar ‘who was pleased to take Madurai, the crowned head of the Pāṇḍya and Karuvūr’—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty fourth year of the king, corresponding to 1201–1202 A. D.

Language and Script :—Tamil—4 lines on the west wall and two lines on the north wall.

Translation :—

On the west wall.

“Hail! Prosperity! In the 24th year of Tirubhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar ‘who was pleased to take Madurai, the crowned head of the Pāṇḍya and Karuvūr’:

We, the *nāṭṭóm* constituting the *nāḍu*¹ of Tenkavirnāḍu in Jayasīṅgakula-kāla-valanāḍu, having met to carry out the behests of the *tirumukam*²

¹ *Nimandam*—offerings etc. during daily service.

² *Tan-Kaḍamai*, see *tan-paḍu-kaḍamai* in Ins. 145.

³ *Paṇḍaram*—temple treasury and stores.

* The grant relates to the reception and execution by the district assembly of the royal orders recorded in Ins. 153 in the same temple dated in the 23rd year of the king. There is an interval of one year between the issue of the order and its execution.

¹ *Nāṭṭóm*—members of the district assembly; *nāḍu* the district assembly.

² *Tirumukam* or *Śrī mukam*, royal order. The order referred to here is Ins. 153.

graciously issued by *Ulakudaiyanāyanār*³ in favour of the *Nāyanār*, the Lord who abides in Ràjaràja-śvaram, whereby the *kuḍikkāḍu*⁴ called Kaṇṇan Nakkan vayal, measuring half and one twentieth (of a véli?)⁵ has become *iraiyili*⁶, as a body representing the *nāḍu*, entered the said lands so,⁷ including the amount fixed as *vinīyógam*,⁸ in the register and agreed to have this inscribed on stone in the temple of the *Nāyanār* abiding in Ràjaràjaśvaram. In agreement whereof we, the members constituting the *nāḍu* met here, signed as under:—The signature of Vélàn Sundarattóḷudaiyàn. This is the signature of Kérala Porcàttan; the signature of Aḷagiya Cōḷa Múvëndavélàn of Tenkavirnàḍu; the signature of Araiyan Kúttan; this is the signature of Śāndi Aiyyàṟu Dévan; the signature of Vélàn Śīruccandan; this is the signature of Piccan Periyàn; this is the signature of Vélàn Araśu; this is the signature of Tennavan Pallavataraiyan—(*pónadu*).⁹

On the north wall.

This is the signature of Gaṅgaikoṇḍa Cōḷa Kāḍavataraiyan; this is the signature of Sembian Pallavataraiyan; the signature of Vélàn Pakkan; the signature of I.....ḍukkón”.

Inscription No. 156.

Place:—Kulattúr Taluk—Kíranúr—Uttamanāthasvāmi temple—on the west wall of the *kolu-maṇḍapam*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar ‘who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya’—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty-fourth year of the king, corresponding to 1201–02 A. D.

Language and Script:—Tamil—defaced in part—10 lines.

Translation:—

“Hail! Prosperity! In the 24th year of Tribhuvanaccakravartikaḷ, Śrī Kulóttuṅga Cōḷa Dévar ‘who was pleased to take Madurai, Īlam¹ and the crowned head of the Pāṇḍiyan’: The solemn covenant that we, the

³ *Ulakudaiya-nāyanār*—‘the lord of the earth,’ i. e., the king.

⁴ *Kuḍikkāḍu*—hamlet with cultivating tenants.

⁵ *Araiye orumá*.

⁶ Exempt from royal tax.

⁷ *nāḍāy-nāṭtu*.

⁸ *Vinīyógam*, the distribution of tax due from a land declared *iraiyili* or tax-exempt among the other holdings in the village. This procedure adopted by the local assembly (*nāḍu*, *ūr*, or *sabha*) by which some lands were made tax-free and the taxes due on them distributed pro-rata over the other holdings in the village, so as to avoid diminution of the total revenue payable by the assembly to the Government on the village, gave rise to a class of land with the special name *ūr-kil-iraiyili* meaning ‘tax free under the town-ship’. See Prof. Nilakantha Sastri’s article ‘*Irai, Irai-kāval & Irai-yili*’—Dr. Krishnaswami Aiyangar Commemoration Vol. 1936, p. 193.

The lands referred to in this record are stated to have been *ūr-kil-iraiyili* before they were declared *iraiyili* by the royal order in Ins. 153.

⁹ The word ‘*pónadu*’ inscribed here may indicate that the inscription is continued elsewhere or that the inscription is incomplete at this point.

¹ Īlam = Ceylon.

*úróm*² of Kíranúr, in Vaḍaśiruvàyiḷ nàḍu of Jayaśiṅgakulakàlavalāṇaḍu, made by common consent among ourselves, and inscribed on stone :—

In case of enmity and strife amongst us, even at the risk of ridicule or complete ruin, we are not to cause any damage to the tanks, the trees on their bunds, wells in the fields, wells on the hills, and trees thereon, in the holdings that we, the residents of Kíranúr hold as a community. If there are any who cause damage to a well with intent to ruin any of us during a feud, they are liable to surrender half a *má* of wet-land from among their lands under crop³ as a fine to the Lord who abides in Uttamāḍanísvaram and plant the trident-stones⁴ on its boundaries. If there be any who had cut down trees, he shall surrender half a *káni*⁵ of wet land from his lands in crop. If there be any who caused damage to the water lifts⁶ he shall surrender one *káni* of wet-land from his lands in crop. We are not to harm any of the irrigation channels,⁷ wells, cattle, mango trees and tanks in all the places that we have tenanted. If there be any who has caused damage, the perpetrator of the crime shall pay the penalty of surrendering his lands in accordance with this inscription on stone. The araiyars⁸ whom we help with a share of our produce, shall..... the person amongst us who causes any damage, with the intention of ruining any of us, to the tanks and wells in our holdings,.....in accordance with the inscription on stone (?).....”

Inscription No. 157.

Place :—Tirumayam Taluk—Kàraiyr—Tirumāṅganísvara temple—on the wall to the east of the southern entrance to the shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cólā Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-fifth year of the king, corresponding to 1202–03 A. D.

Language and Script :—Tamil—defaced in part—14 lines.

Translation :—

“Hail! Prosperity! In the 25th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cólā Dévar: The endowment to the *Náyanár*¹ who abides in Tirumāṅganísvaram as the Lord² of Kàraiyr in the Ollaiyr Kúrṇam of Irattapāḍikonḍacólavalāṇaḍu, that I Kulóttuṅga Cólā Kaḍambarājan, also called Tannan Teṅgan, native and *sáraraiyan*³ of this *nádu*, made is as follows :—

After applying to the *úrár*⁴ of Kàraiyr and having had conveyed to me, one *véli* of the *puravu*⁵ lands called *Iluppaivayal* included in the fourteen

² Members of the village assembly—the *úr*.

³ *Uṇṇilam*.

⁴ *Tiruccúlakkaḷ*.

⁵ *Káni* = $\frac{1}{80}$ of a *véli*.

⁶ *Éttu-muram*—picotah beam.

⁷ *Puṇavári*.

⁸ The araiyars were probably the local chieftains who were given *páḍi kával* contribution for the watch and ward of the villages.

¹ *Náyanár*—God Śiva.

² *Uḍaiyár*.

³ The Araiya chief administering the *Nádu*.

⁴ The village assembly.

⁵ Lands entered in the tax-register (*puravu*).

vēlis of *puravu* lands in the Kàraiyr village, and after having got a remission of the *iyai*⁶ and a deduction from the *puravu*, I, Kulóttuṅga Cōla Kaḍambarājan gave this one *vēli* of land as a gift⁷ to this Nāyanar so that it may form the endowment for the provision of the daily service and offerings,⁸ for so long as the moon and sun endure, and had this inscribed on stone. I, Kulóttuṅga Cōla Kaḍambarājan set my hand hereunto. May this be under the protection of all Māhēśvaras.”

Inscription No. 158.*

Place:—Kulattūr Taluk—Nārttāmalai—Kaḍambar kōvil—on the rock to the north of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar “who was pleased to take Madurai, the crowned head of the Pāṇḍiyan and Kāñci”, also called Kó-Parakésarivarman—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty-seventh year of the king, corresponding to 1204–05 A. D.

Language and Script:—Tamil—defaced in part—32 lines.

Translation:—

“Hail! Prosperity! In the 27th year of Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar ‘who was pleased to take Madurai, the crowned head of the Pāṇḍiyan and Kāñci’¹, also called Gó²-Parakésarivarman:

We, the *nagaratōm*³ of Teluṅgakulakālapuram⁴ in Iraṭṭapāḍikōṇḍacōla-vaḷanāḍu, sold to Kaḍamban Sēnguḍiyan Gaṅgadharar, native of Parambaiyūr and a merchant in this city, lands for endowment as gift⁵ to the Nāyanār who abides in Śri Kailāsam temple, comprising whatever remains in Pallivayal hamlet and the tank in the Kaḍaik—ru(?) of this city, within its four boundaries—wet lands, tanks and ponds, dry-lands, house sites, and lands of other description⁶—excluding two *mās* of land on the farther side of the tank⁷ for the Aruhar Dévar⁸ of Tirumānaimalai,⁹ for which sale the amount that we received is 130½ *pañca śalākai accu*.¹⁰

Having received these hundred and thirty and a half *accu*¹¹ and ourselves agreeing to pay the *iyai*¹², *kuḍimai*¹³ and other taxes of every kind, that are

⁶ *Iyai*—government taxes.

⁷ *Dēvadānam*.

⁸ *Tiruppaḍimarru*.

* Madras Epigraphical collections No. 360 of 1904.

¹ Kāñcipuram.

² Gó—is a mistake for Kó.

³ *Nagaratōm*—members of the *nagaram* or city assembly.

⁴ Teluṅgakulakālapuram—the old name of Nārttāmalai. It means the city named after Teluṅga-kula-kāla—the destroyer of the line of Telugu kings, the title of Rājarāja I.

⁵ *Dēvadānam*.

⁶ *Peru-nāṅg-kellaik-kulpaṭṭa—nilaṅgaḷum-nīrnilai-kulikaḷum—punccey-ūrnattamu-marrum-eppēr-paṭṭa nilaṅgaḷil*.

⁷ *Puyakarai*.

⁸ *Aruhar-dēvar*—The Jain Arhat or Tīrthaṅkara.

⁹ Tirumānaimalai—probably Tiru-mānaimalai—the hill on which the Jain *mānasthamba* was planted. This perhaps refers to the hill to the north-east of Kaḍambarmalai, now called Bommimalai.

¹⁰ *Pañca-Śalākai-accu*—a coin. See Travancore Archaeological Series iii, 217. Probably coin equal to 5 *śalākai*.

¹¹ *Accu*—coin, probably because it was cast in a mould.

¹² *Iyai*—royal taxes.

¹³ *Kuḍimai*—tenancy dues.

to be remitted into the *tiruvásal*¹⁴ of Ulakudaiyanāyanar,¹⁵ we, the *nagarattóm* of Teluṅgakulakālapuram conveyed these lands tax-free¹⁶ as a gift to this *Nāyanār* who abides in the Tiruvānaikkā temple.

The following are the four boundaries of these lands:—Eastern boundary, to the west of the boundary of the lands belonging to Pulidévan, southern boundary to the north of the boundary of Śirālan-éri tank, and the boundary of Pallivilakkam¹⁷ lands, western boundary to the east of the boundary of Kunṛattúr, northern boundary to the south of the boundary of Kúlaikulattúr. These lands included within the boundaries thus specified and not excluding the *uṇṇilam*¹⁸ have been sold for this amount of one hundred and thirty and a half *accu*, as lands given to the *Uḍaiyār* abiding in Tiruvānaikkā, who was installed by this Kaḍamban Śeṅguḍiyan Gaṅgadarar, native of Parambaiyúr. Having received from this Gaṅgadarar this amount of one hundred and thirty and a half *accu* in full settlement¹⁹ we, the *nagarattóm* of Teluṅgakulakālapuram declared these Pallivayal lands to be a gift to the God for so long as the moon and sun endure, and inscribed so on stone.

Under the orders of the *nagaram*²⁰ I, Māṇi Sódīyan Marududaiyan, the *mattiyattan*²¹ wrote this. May this be under the protection of the Māhēsvaras. In witness whereof this is the signature of Mālan Arumaṇiyan Aḷagiyapāṇḍi Śilai Seṭṭi, native of Neḍuvāyil; the signature of Ulaka Danañjiyan, also called Ambalavan Dévan, of the same village; the signature of Jayankonda Cōḷa Śilai Seṭṭi, also called Mālan Marudan, of this village.

To this effect the signature of Anukka Śilai Seṭṭi, also called Kaḍamban Dévan, native of Paḷuvúr. To this effect, the signature of Póyyamóli Seṭṭi, also called Kéralaṇḍān Perṛān, native of Vellúr. To this effect, the signature of Ulakalanda Cōḷa Śilai Seṭṭi, also called —ccan Acc-ḍa.....of To this effect, the signature of the signature of Ādittan Ādiyār, also called....., native of Veliyāṛṛúr, the signature of Uttama Cōḷa Śilai Seṭṭi, also called Ārudaiyan, of.....naḍu, the signature of Vélān, the signature of Rājendra Vélān, also called Sōran Ādittadévan, native of the above village, the signature of Danmarājan, also called Paḷli Pon, of the above village. To this effect, the signature of Mudikonḍa Cōḷa Teluṅgarāyan, also called Malayadattan, native of Iruñjirai. The signature of.....Ceṭṭa Kānāṭṭu Vélān of this village. To this effect, the signature of Arulperṛān, also called Dútan Śirai, native of Parambaiyúr. To this effect, the signature of Iràsarāsa Darmaṇālan, also called Āḷudaiyan Porpadikkunāyakam, native of Veliyāṛṛúr.”

¹⁴ *Tiruvásal*—lit. the sacred gate—in this context it refers to the treasury of the king.

¹⁵ This is a respectful term for the king.—‘*Ulakudaiyanayanār-tiruvásalāl-pōnda-irai-kudimai* etc.

¹⁶ *Irāi-iḷccik-kuduttóm*.

¹⁷ Perhaps *Pallivilakkam*, hamlet belonging to the Paḷli or Jain temple or, as it is, it may mean lands reclaimed for the Paḷli. Same as Pallivayal.

¹⁸ *Uṇṇilam*—land in full crop.

¹⁹ *Poruḷarakkonḍu*.

²⁰ The civic assembly.

²¹ *Madhyasta*—the secretary to the assembly who remaining a neutral member in all its transactions records them. (See p. 64, part I.)

Inscription No. 159.

Place :—Kulattūr Taluk—Pinnanguḍi—Puṅgavanéśvara temple—on the east wall of the shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóla Dévar, also called Kó-Parakésaripanmar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-seventh year of the King, corresponding to 1204–05 A. D.

Language and Script :—Tamil—partly defaced—9 lines.

Translation :—

“Hail! Prosperity! In the 27th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóla Dévar, also called King Parakésarivarman: Whereas I, Kulóttuṅga Cóla Kiḍàrattaraiyan, also called Śadiran Iràśan¹, the *araiyan*² of this *nāḍu*³, while visiting the temple of the *Náyanár* abiding in Iràśendra Cóla Íśvaram⁴ as the Lord of Punnaṅguḍi in Kunṛiyúr nāḍu of Irattapàḍikonḍacólavaḷanāḍu, entered into the holy temple and prostrated myself before the *Náyanár*, and enquired whether there was anything lacking in the arrangements for the daily offerings of food during the several services in the temple⁵ and other *vibhóbaṅgaḷ*(?)⁶ and whereas the residents of the village represented that there were some wants which I should be pleased to remedy: the undermentioned *Kuḍikkáḍu* was given by me, Kulóttuṅga Cóla Kiḍàrattaraiyan, also called Śadiran Iràśan, as a free gift to the *Náyanár* who abides in Iràjendra Cóla Íśvaram. I, the said Kulóttuṅga Cóla Kiḍàrattaraiyan, also called Śadiran Iràśan, gave the lands in the Púlāvayalparṛu⁷ after planting the trident stones on the boundaries enclosing them. In witness whereof I, Kulóttuṅga Cóla Kiḍàrattaraiyan affixed my signature hereunder.”

Inscription No. 160.

Place :—Kulattūr Taluk—Nírpaḷani—Vaḷarmadiśvara temple—on eastern wall of the *gópuram* entrance.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóla Dévar ‘who was pleased to take Ílam, Madurai and the crowned head of the Pāṇḍiyan’—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-eighth year of the King, corresponding to 1205–06 A. D.

Language and Script :—Tamil—6 lines—mutilated.

Translation :—

“Hail! Prosperity! In the 28th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóla Dévar who was pleased to take Ílam,¹ Madurai² and the

¹ Śadiran Rájan—Śadiran is a synonym of Śiva.

² *araiyan*—chief administering the district.

³ *nāḍu*—district.

⁴ Rájendra-cóliśvaram.

⁵ *tiruppaḍimáṛru*.

⁶ Perhaps *vaibhavaṅgaḷ*—celebration of festivals, performance of various items of divine service.

⁷ *parṛu*—tenant's holdings.

¹ Ílam—Ceylon.

² Madurai—Madura, the Pāṇḍiyan capital.

crowned head of the Pāṇḍiyan: I, Pullāli Viraiyādi Ālavandān, the *Śiva-brāhmaṇan*³ in the temple of the *Nāyanār* of Vaḷarmadīśvaram in Nīrpaḷani in the Uṇattūr Kūṇṇam of Kaḍalaḍaiyādilaṅgaikonḍa-Cōḷavaḷanāḍu⁴, received.....(*kāśu*) from Kunṇan Aḍikaḷ, a *vēllālan*⁵ of this village. Having received (this money) I, the said Varaiyāda Ālavandān, shall keep a lamp alight, for so long as the moon and sun endure, in the shrine of this *Nāyanār* of Vaḷarmadīśvaram on behalf of this Kunṇan Aḍikaḷ. This is my signature.”

Inscription No. 161.

Place:—Tirumayam Taluk—Idaiyāttūr—Svayamprakāśamūrti temple—On the south wall of the shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar, also called Kō-Parakésaripanmar—Parakésari Kulóttuṅga III,* 1178—1223 A. D.

Date:—Twenty-ninth year of the king, corresponding to 1206–07 A. D.

Language and Script:—Tamil—4 lines.

Translation:—

“Hail! Prosperity! In the 29th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar, also called King Parakésarivarman: I, Niṣadharājan, also called Tirukkoḍuṅkunṇamuḍaiyaṇ¹ Kéraḷan, of Ponnamarāpati in Puṇamalai nāḍu, made the following gift of lands to the *Nāyanār* abiding in Tiruttāntōnṇīśvaram² temple as the Lord of Idaiyārṇṇūr in Ollaiyūr Kūṇṇam of Kaḍalaḍaiyādilaṅgaikonḍa-cōḷa-vaḷanāḍu, also called Kónāḍu, in order to provide for the requirements of the daily service³ including offerings of cooked rice and vegetables⁴:—

After getting the lands within the four boundaries of Muḷlivayal, a *Kuḍikkāḍu*⁵ included in Akavayal lands⁶ of Idaiyārṇṇūr, conveyed to me, with due oblations of water, from the *ūrār*⁷ of Idaiyārṇṇūr, I in my turn gave these Muḷlivayal lands, with due oblations of water, and fixed the boundaries thereof:—Eastern boundary to the west of the channel which runs north from the *Śīrukumīḷi*⁸ and the western bamboo plantation⁹; southern boundary to the north of the tank bund; western boundary to the

³ *Śiva-brāhmaṇa*—Brahmin who belongs to the class of Saivaites.

⁴ Kaḍalaḍaiyāḍu-Ilaṅgai-Konḍa-Cōḷavaḷanāḍu is the later name of Kónāḍu (found in earlier inscriptions), a territorial division included in the modern Pudukkottai territory. Kaḍalaḍaiyāḍu-Ilaṅgai-Konḍa-Cōḷan was the title of Vīra Rājendra I, and means ‘the Cōḷa King who conquered Ceylon with an army that crossed the sea in ships without erecting a causeway’—K. A. N. Sastry—Cōḷas, p. 332; A. R. E. 185 of 1915.

⁵ *Vēllālar*—Cultivating class.

* See K. A. N. Sastry—Cōḷas, II, ii, 704.

¹ Lord of Tirukkoḍuṅkunṇam or Pirāṇmalai.

² The Tamil synonym of Svāyamparakāśamūrti.

³ *Nimandaṅgaḷ*—allotments for the various items of temple service.

⁴ *Tiruvamudu* and *viñcanaṅgaḷ*.

⁵ Tenancy village.

⁶ Lands in the ownership of the village assembly.

⁷ *Ūrār*—the assembly of the village.

⁸ *Śīru-kumīḷi*—*Kumīḷi* = sluice.

⁹ *Mēlai-mūṅgir-tuḍaval*.

east of the waterspread¹⁰ across which runs the high road to Nàlakudi; northern boundary to the south of the trident-stone¹¹ planted in the *nattam*.¹²

I, Niṣadharàjan, gave these lands lying within the four boundaries thus fixed, with due oblations of water, not excluding the *unṇilam*¹³ and also exempting therefrom *irai*¹⁴ *kuḍimai*¹⁵ *antaráyam*¹⁶ and other taxes what-so-ever and stipulating that the services¹⁷ should be continued for so long as the moon and sun endure. Mày this be under the protection of Māhészvaras."

Inscription No. 162.

Place:—Kulattúr Taluk—Kulattúr—Ruined Śiva temple—On the south *prākāram* wall.

Dynasty and King:—Tribhuvanaccakravartikaḥ Tribhuvanavíra Dévar¹ "who having taken Madurai, Īlam, Karuvúr and the crowned head of the Pāṇḍiyan, was pleased to celebrate the *vijayābhiśékham*² and *virābhiśékham*³" —Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirtieth year, hundred and sixteenth day, corresponding to 1207–08 A. D.

Language and Script:—Tamil—Incomplete and damaged, 16 lines extant.

Translation:—

"Hail! Prosperity! 116th day of the 30th year of Tribhuvanaccakravartikaḥ Tribhuvanavíra Dévar who, having taken Madurai, Īlam, Karuvúr and the crowned head of the Pāṇḍiyan was pleased to celebrate the *vijayābhiśékham* and *virābhiśékham*:

The following is the allotment of turns for *tiruppáṭṭaḍaivu*,⁴ waving of *tiruválatti*,⁵ *meykkáṭṭaḍaivu*⁶ and *tiruccúlam*⁷ for the *dévarāḍiyár*⁸ in the temple of the Lord abiding in Sundara-cólišvaram, the Lord of Kúlai Kulattur, as agreed upon between Villavatà and the trustees of the temple⁹ and members of the village assembly¹⁰ met for the purpose:—

For the first *kuḍi*(?).....
first turn Māṇikkam and Śatturukāla Māṇikkam, also called Tiruvambalam

¹⁰ *Nirkóvai*.

¹¹ *Tiruccúlakkal*—boundary stone with trident mark.

¹² Residential part of a village.

¹³ *Unṇilam*—land in full crop.

¹⁴ *Irai*—taxes levied by the government.

¹⁵ *Kuḍimai*—tenancy dues.

¹⁶ *Antaráyam*—taxes payable to the local body.

¹⁷ *Nimandaṅgaḥ*—items of temple service.

¹ Tribhuvana víra Déva is the name assumed by Kulóttuṅga III, in his inscriptions from the 30th year onwards.

² *Vijayābhiśékham*—anointment as victor.

³ *Virābhiśékham*—anointment as hero.

⁴ *Tiruppáṭṭaḍaivu*—singing before the idol.

⁵ *Tiruválatti*—lights and coloured water waved in front of the idol.

⁶ *Meykkáṭṭaḍaivu*—personal attendance on the idol, such as waving fans, fly whisks etc?

⁷ *Tiruccúlam*—the *śulanattam* dance before the idol.

⁸ *Dévarāḍiyár*—lit. servants of the God, the dancing girls attached to a temple.

⁹ *Dánattár*.

¹⁰ *Úrá*.

Piriyādi; second turn Arpudakúttā Māṇikkam, also called Ammaiyaḷvi, and Villavatāy Māṇikkam also called Nācciyāḷvi; third turn Sundara..... nuktavaḷadé(va) Māṇikkam, her daughter Kulóttuṅga Cōḷa Māṇikkam, also called Kaṇavati, Tiruñānasambanda Māṇikkam, also called Pollādapillai, and Śiṟuval.....yār Kōyil Māṇikkam; fourth turn Rājagambira Māṇikkam, also called Valli, and Cōḷakón Māṇikkam, also called Pollādapillai; fifth turn Ātko(ṇḍudaiyāḷ), also called.....yāta.....ra Māṇikkam, and Tirucciṟṟambala Māṇikkam, also called Śiṟu-pa-na-a-aitarāśa; sixth turn Tiruveṇṇāval Māṇikkam, also called Ammaiyaḷvi, and Tirukaḷiṟrupaḍi Māṇikkam, also called To.....; seventh turn Perṟa..... ḷivitta.....ṟṟu Cōḷa Māṇikkam and Śiṟunaḍampurinda Māṇikkam, also called Kúttāḍunācci; for waving the *tiruvāḷatti* during the festivals..... of the *maḍam*.....second day of the festival..... *meykāttaḍaivu* (?).....On these days.....”

Inscription No. 163.

Place :—Tirumayam Taluk—Śéranūr—Vamśódhàrakar temple—on the south wall.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar also called Kó-Parakésaripanmar ‘who after taking Madurai, Ílam, Karuvúr and the crowned head of the Pāṇḍiyan was pleased to celebrate the *viḷayābhiṣékam* and *virābhiṣékam*’—Parakésari Kulóttuṅga III—1178–1223 A. D.

Begins with the *prasasti** of the king commencing with the words *puyalváyttu*, etc.

Date :—Thirty-first year of the king, corresponding to 1209–10 A. D.

Language and Script :—Tamil, 25 sections of long lines.

Translation :—

“Hail! Prosperity! Thirty-first(?) year of Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar¹, also called Kó-Parakésarivarman, who after taking the prosperous city of Madurai², Ílam³, Karuvúr⁴ and the crowned head of the Pāṇḍiyan⁵, was pleased to celebrate the *viḷayābhiṣékham*⁶ and *virābhiṣékham*⁷:

Who, put on the crown of the line of the sun⁸ while the rains were abundant⁹ and the land was increasing in fertility, while the authority of the tiger¹⁰,

* This *prasasti*, which is similar to the one in P. S. I. 166 below. except for slight variations, is a unique form not equalled in length or detail by any of the other *prasastis* of Kulottuṅga III known to epigraphy. Though both the *prasastis* are damaged, a fairly good reconstruction has been possible when both of them are read together.

¹ This title of Kulottuṅga III, is used in inscriptions dating from his 30th year onwards.

² Madura—the Pāṇḍiyan capital.

³ Ceylon.

⁴ Karuvúr—the Céra capital.

⁵ Perhaps this means that he captured the Pāṇḍiyan crown.

⁶ Anointment as victor.

⁷ Anointment as hero.

⁸ The solar race to which the Cōḷas belong.

⁹ *Puyal-váyttu-man-vaḷara* etc., *Puyal* = cloud, rain, Śukra or the planet Venus, the bestower of all prosperity.

¹⁰ *Puli*—the tiger ensign of the Cōḷas. The actual reading is “*maṇavālar-puli-yānaiyam-cakaram-śeyalanaitta manu-nūlam-śengolum-tiśai-naḍappa*.” *Yānai* is taken to be a mislection for *ānai*—authority. But without the correction *yānai* means the ‘fig tree’ which was the totem tree of the Cōḷas; ‘*maṇavālar*’ = ‘Lord of prosperity’, may refer to the king.

the discus¹¹ and the code of Manu¹² which enjoined righteous conduct, and of the sceptre¹³ prevailed in all the directions; in order that *Koṭṭavai*¹⁴ and *Tiru*¹⁵ might abide in all glory, and the dark *kali*¹⁶ age perish and his benign white parasol canopy the earth over a long period of prosperity:¹⁷

Who burnished with pure gold the great dance hall in front of the *Iṭṭavar* who was worshipped by all the worlds,¹⁸ instituted the *Cittirai* festival¹⁹ and covered with bright gold the *tirugópuram*²⁰ of the *Iṭṭavi*²¹, built the Tribhuvanaviráisvaram²² for the *Iṭṭavar*, who was adored by *Ari*²³ and *Piramar*²⁴, so that the whole world may worship and praise Him, instituted the holy *Vaikáśi* and *Avani*²⁵ festivals of enduring greatness with all the abundant wealth that filled.....yúr; created a beautiful temple which was as if it were the *tirumalai*²⁶, the very abode wherein the Lord of the celestials²⁷, who blessed all humanity, was pleased to reside; was pleased to cover with gold, with ornamental decorations the Rájarája-Ísvaram²⁸ to the glory of its creator, his great ancestor who was snatched away by death,²⁹ and the god who abides therein;³⁰

Who, leading matchless elephants and performing wonderful deeds of valour, laid low on the earth the kings of the north; and when his anger abated, entered Kacci³¹ and laid the whole kingdom under contribution;

¹¹ *Cakaram*—the wheel of law, the symbol of authority.

¹² *Manu*—the law giver.

¹³ *Seṅgól*—the sceptre of righteousness as opposed to *Koḍuṅgól* or tyranny.

¹⁴ *Durga*—goddess of war.

¹⁵ *Lakṣmi*—goddess of prosperity.

¹⁶ *Kali*—the age of misery, strife and famine; dark age.

¹⁷ *Kuḷir-veṇ-kuḍai-kappa-kálam-paḍi-kavippa*. In figurative language the emperor's umbrella is supposed to protect the whole empire.

¹⁸ "*Ettaraiyurum-toḷum-ṭṭavaraku - edir - ambalam - ṣempon - meruḍa*". *Iṭṭavar* = Śiva as the supreme Lord; *ambalam*—the dance hall at Chidambaram.

¹⁹ Festival in the month of *Cittirai*, *Cittirai viḷá*. The text here is different from that in inscription 166; "*ṭṭavarukedir-ambalam-ṣempon-virasiṅgátanatti(?)—Cittirai viḷa....*"

²⁰ Cupola over the central shrine(?) or the *gópuram* of the temple.

²¹ The goddess, consort of Śiva, *Iṭṭavi*—the supreme goddess.

²² The temple at Tribhuvanam was built by Tirubhuvanavira Kulóttuṅga III.

²³ *Ari*—Tamil for *Hari*—Viṣṇu.

²⁴ *Piramar*—Tamil for *Brahma*. This portion is supplied from 166, where the reading "*ari piramar-toḷari-yarkku-akilmelám-toḷuḍu-póṛra-tribhuvanaviriavarán-ṣeyḍu*," is corrected as "*ari piramar toḷum-ṭṭavaraku.....tribhuvanaviráisvaram-ṣeyḍu*"

²⁵ Festivals in *Vaikáśi* and *Avani* the second and fifth months of the Tamil calendar.

²⁶ *Tirumalai*—the Kailasa peak, Himalayas, the abode of Śiva. Many Śiva temples are euphemistically called *Tiru-malai* on that account.

²⁷ Śiva—"Vánavar-náyakar".

²⁸ The great temple of Tanjore, Rájarájésvaram, built by Rájarája I or the one at Dárásuram (Rájarájésvaram) named after Rájarája II. See K. A. N. Sastri, *Cólas* II, 1 p. 152.

²⁹ "*Dáranikol-tiruttádai*".

³⁰ *Rájarája-ṣvarattár* may be either Brhadiśvara in Tanjore, or Airávaṭésvara in Dárásuram. The latter seems more probable.

³¹ Kacci = Káñci—Káñcipuram, the capital of Toṇḍaimaṇḍalam. The conquest or re-taking of Káñci is first described in an inscription of the 19th year—A. R. E., 66 of 1892. Káñci was then perhaps under the rule of the Nuḷamba-Virarájendra Duraiyaráśan. See No. 632 of 1904, dated in the 15th year of this king, from Rámgiṛi.

Who, in a battle, the ferocity of which was beyond endurance³², conquered Vaḍukai³³ and made the Véngimaṇḍalam his own, and entered the golden city of Uṇṅai (?) 'which had a shower of gold'³⁴.

Who, sent an army, and cut off the nose of the son of *Valudi*,³⁵ took the Tamil-famed Madurai and bestowed it on Vikkrama Paṇḍiyan; and when Vira Paṇḍiyan unable to suffer the disgrace and out of shame raised an army again and marched and opposed him at Neṭṭūr, took his crown³⁶ and after the battle, caused his (Paṇḍyàs) young and beautiful queen to enter his *vēlam*;³⁷

³² The text has "*tāṅgaḷum-pór*"—corrected as "*tāṅgarum-pór*".

³³ The Telugu country of which Véngi formed a part.

³⁴ The text which is missing here as supplied from P. S. I. 166, reads "*ponmaḷai-pey-turaṅgai-ennum-ponnagar-pukku*". If it is *pon-maḷai-peyta-Uraṅgai*, Prof. Sastri says that "the most natural way of interpreting Kulóttuṅga's claim seems to suppose that he warred with the Kákatiya ruler (Gaṇapati) and entered Warangal, his capital, sometimes called Oraṅgallu (as in Nos. 163, 169 etc., of A. R. E. 1913), a name which is easily Tamilised into Uṇṅai. But of such a war ending so favourably for the Cōḷa monarch, we have no indications except the vague statements of the two Pudukkottai records (P. S. I. 163 and 166). No details of this campaign are forthcoming, and the Cōḷa entry into Warangal, if that is the real meaning of these inscriptions, must be held to be a case of fabrication. In the present state of the evidence, we could not even say if there was any basis, in fact, for the tall claims set up on behalf of the Cōḷa monarch in the records of his reign"—Cōḷas II, 1, pp. 141-142. The only justification for this surmise is that this comes close to the mention of the northern campaign.

It may be interpreted as "*pon-maḷai-pey-Turaṅgai*," also. This capture of Turaṅgai (or Uraṅgai?) may have been an incident of the Paṇḍiyan campaign too. If so the place has to be located in the Paṇḍiya country. Possibly it was Śemponmāri in the Ramnad district, or the provincial capital of the Paṇḍiya's-Ponnamarāvati in Pudukkottai State near it. '*Pon māri*' is the synonym of *Pon-maḷai*. The adjunct '*Pon-nakar*' is a synonym of Amarāvati or Amararpati, the celestial golden city and '*Turaṅgai*', probably means '*Turakkam*' or heaven. This interpretation will lead us to identify the city as Ponnamarāvati, which was a big city from about the time of the 8th century A. D. (See Śendalai Ins. E. I., XIII, p. 137) and is mentioned in the *Mahāvamśa*, the Sinhalese Chronicle, as taken by Laṅkāpura Daṇḍanāyaka, the Ceylonese general, in the war of the Paṇḍiyan succession of this period where also according to the *Kulóttuṅga Cōḷan Pillaittamiḷ* a battle was fought between Kulóttuṅga and the Paṇḍiya king. A third interpretation would be to take *Uraṅgai* as a mislection for '*Uṇḍai*' which is Uṇaiyūr. This would then refer to the return of the king to the old Cōḷa capital after his northern campaign, before he set out on his southern campaign.

³⁵ *Valudi* is the title of the Paṇḍiyas. Here it refers to Vira Paṇḍiya. In the 12th century there was a succession dispute between two rival claimants to the Paṇḍiya throne. Kulaśekhara put to death his rival Parākrama and got the throne. Vira Paṇḍiya, the son of Parākrama, with the help of the king of Ceylon defeated Kulaśekhara and retrieved the throne. Kulaśekhara got the support of the Cōḷas, and hence their interference in the Paṇḍiyan affairs. Kulóttuṅga III, supported Vikrama the son of Kulaśekhara. The details of the Paṇḍiyan campaigns which follow refer to the events of the continued civil war between the rivals Vira and Vikrama and their supporters the Sinhalese and the Cōḷas.

³⁶ The text has '*muḍittalai koṇḍu*' which is generally translated "took his crowned head". This cannot mean that Kulóttuṅga decapitated Vira Paṇḍiya, for he lived after this battle of Neṭṭūr to renew his fight and finally submit to Kulóttuṅga. It can only mean "took away the crown from his head".

³⁷ The text has been corrected and completed by comparison with P. S. I. 166 and S. I. I. III, ii, p. 217. *Vēlam* is the captive camp in the palace for women of high rank. They formed part of the superior servants of the palace establishment.

When the Tennavan³⁸ who had lost his crown, greatness and fortune, and the Céralan³⁹ came again and made obeisance and sat down at the foot of his throne; placing his feet on their heads, he granted to them *paḍi* and *mudi*⁴⁰, permitted the Pāṇḍiyar to go, and to the Villavar, whose banner was flying⁴¹, granted a fortune the like of which no other king could possess.⁴²

Who, cut off the thumb of Vira Kéralan⁴³ in battle, and, on his making obeisance when brought captive, was pleased to proclaim to all the world that he was by royal pleasure permitted to live in happiness as a free-man and gave him presents and a royal feast; and to the Pāṇḍiyar who bore the glorious name of Pati-kula-pati(?)⁴⁴ gave enormous wealth, royal robes and ornaments set with jewels;⁴⁵

³⁸ Tennavan is a title of the Pāṇḍiya, here Vira Pāṇḍiya.

³⁹ Céralan—perhaps the Céra king of Vénāḍu. According to Prof. K. A. N. Sastri (Cólas II—I, p 129) “After the defeat at Neṭṭúr, Vira Pāṇḍiya apparently sought refuge at Quilon (Kollam) with the Kérala ruler of Vénāḍ; but the latter had no desire to harbour his dangerous guest for long and they both made up their minds to surrender themselves to Kulóttuṅga and put a stop to further fighting”. Kulóttuṅga, as a diplomat, seems to have treated them well, himself anxious to avoid further war.

⁴⁰ *paḍivaḷaṅgi*, *mudiḷaṅgi*,—*Paḍi* and *Mudi* may mean ‘territory and crown’, or as is more possible in this context, ‘rank and wealth.’

⁴¹ The text reads ‘*Koḍi-vaḷaṅgum-villavarkku*’. The translation ‘whose banner was flying’ is adopted, since it denotes that the Cera king was still ruling, either as a Cólā subordinate, or independently. This term is used probably to contrast his position with that of his companion who is described as “*tiru-viḷanda*”—one who had lost his greatness, rank and title. ‘*Koḍivaḷaṅgum*’ may also mean, one who can marshal (*vaḷaṅgu*-despatch, distribute) a large army called *Koḍi*. *Koḍi* is a unit consisting of 64 *akkuróṇi*, where each *akkuróṇi* includes corps of the four divisions, viz. chariot, elephant, horse and foot. Prof. Sastri (Cólas II, 1, p. 124 and note 76) translates this as “on whose flag was seen the bow”, and says that *vaḷaṅgudal* according to the *Tamiḷccol-akarādi* means *ulāvudal*. Hultzsch translates this as “the Villavan who (formerly) distributed crores”, taking *koḍi* to be *kóḍi* (S. I. I. III, ii, referred to above).

⁴² *korraṇavar-pérát* (or *péráda*)-*tiruvaḷaṅgi*; the same reading as in S. I. I. III, ii, p. 217. But 166 has “*korraṇavar-vérákat-tiruvaḷaṅgi*” which is evidently a mistake.

⁴³ Probably the contemporary Céra of the Koṅgu country, who perhaps espoused the cause of Vira Pāṇḍiya. Such names are found commonly in the inscriptions of the Koṅgu country, for instance those from Palni. Two records from Tirukkaḍaiyúr (254 of 1925 and 42 of 1906) seem to suggest some connection with the Pāṇḍiyas. The corresponding portion has “*Mínavanám-Virakéralan: ve(nai) koṇḍu-viral-tarittu-tan-aḍimai-pukudalál-parikalala-pariccinna-nalgi*” whereas S. I. I. III, No. 88, l. 6, has:—“*parikalattil-amudalittu*”. The passage maybe translated as—“to the Mínavan (Pāṇḍiya) Vira Kérala, whom he had put to flight in battle, whose finger he had cut off, and who afterwards surrendered, (the Cólā king) gave a share from the royal plate by his side, and royal honours”. P. S. I. 163, had probably “*vinai-koṇḍu*” which is “corrected as “*ivanaiikkoṇḍu*, etc” in the foot-note, and P. S. I. 166 reads “*ivanai-koṇḍu*”, whereas S. I. I. III, ii, 88, (66 of 1892) has “*venai-koṇḍu*” corrected by Hultzsch as “*venai-kaṇḍu*” (meaning ‘saw him turn back’). In these three inscriptions these words come after “*viral tarittu*” (cut off the thumb) while in the Tirukkaḍaiyúr inscriptions they come before “*viraltarittu*.” The words “*tan-aḍimai-pukudalál*” (meaning on his surrendering himself as a slave) are omitted in the Srirangam (S. I. I. III, ii, 88-66 of 1892) and the Pudukkottai records (P. S. I. 163 and 166.) See also Prof. Sastri, Cólās II, ii, pp. 122-24, ff. 73 and 74.

⁴⁴ Supplied from P. S. I. 166. A. R. E. 66 of 1892 (S. I. I. III, ii, No. 88, p. 217) has ‘*paruti-kula-pati*’ meaning the lord of the Solar race. This curious title borne by the Pāṇḍiya who traditionally claim to belong to the Lunar race, was perhaps borne by this Pāṇḍiya, in honour of his Cólā overlord. Or it is a mistake for *matī-kula-pati* the lord of the lunar race. It is not clear who this Pāṇḍiya was.

⁴⁵ “*iru-nidiyūm-pariccattamūm-ilāṅgu-maṇikkalanu-nalki*” as corrected and completed from P. S. I. 166. *Irunidi* means both kinds of riches—*saṅganidi* and *paḍumanidi* traditionally mentioned as the possession of Kubéra, the God of wealth. *Pariccattam* (modern—*parivaṭṭam*) here means ‘regal robes’. *Ilāṅgu-maṇik-kalan* means ‘ornaments with precious stones’.

Who was pleased to destroy Īlamanḍalam,⁴⁶ and to whom the king of Ālīmanḍalam⁴⁷ paid obeisance.

Who, fought and destroyed the Pūliyar,⁴⁸ ruined Koṅgu⁴⁹ and entered the capital, where the kings paid obeisance to him and hailed him as Cōla-Kéṛalan, the Lord of Karuvūr⁵⁰, and put on the *visaiyamāmuḍi*.⁵¹

Who, in order to crown himself with the *viramuḍi*⁵² also, started forthwith on a campaign and fought against all the forces of the Pérāmalaiyappaḍai⁵³ till they were completely annihilated, approached and destroyed the forest-defences⁵⁴, battered down the line of hill fortifications⁵⁵, besieged and overpowered Maṭṭiyūr and Kaḷikkóṭṭai and pillaged them in the course of the battle⁵⁶ and to the joy of hordes of blood-thirsty demons annihilated

⁴⁶ Īlamanḍalam—Ceylon. The claim that Kulóttuṅga III conquered Ceylon, and placed his foot on the head of the Sinhalese king, made in many of his records, seems to be a figurative way of saying that he routed the Ceylonese forces sent by their king to help Vira Pāṇḍiya on the mainland. See Prof. Sastri Cōlas II, i, p. 130.

⁴⁷ Ālīmanḍalam—*lit.* the country in the seas. This is perhaps a variation of Īlamanḍalam and is used to avoid repetition. Can it refer to Rámésvaram, which seems to have then been in the possession of the Ceylonese King Nissāṅka Malla, who in his numerous inscriptions, claims to have led three expeditions into the Pāṇḍiya country, renovated the temple at Rámésvaram which he named Nissāṅkamallésvaram and where he had a seat from which he witnessed theatrical performances?

⁴⁸ Probably *Pūliyar* is correct as Mr. S. R. Balasubrahmanyam suggests (J. O. R. XIII, pp. 1, 42). This will mean the Lord of Pūlināḍu, one of the twelve regions of the Tamil country where a vulgar Tamil dialect was spoken (Koḍuntamiḷ). Pūliyan is given as a title to the Céra in the work *Divākaram*; while Śekkilār in his *Purāṇam* (*pāyiram* 6) seems to denote a Pāṇḍiya by that name. Pūli seems to be also the Tamil synonym of Pūdi or Bhuti, the title of the Irukkuvéls. The text here has "*Pūliyūr*" which may be modern Pugalur near Karur, whereas P. S. I. 166 has "*Pūliyar*".

⁴⁹ Koṅgu—the country of the Koṅgu Céras.

⁵⁰ Cōla Kéṛalan,—“the Cōla Lord of the Kéṛala country” was the title assumed after the conquest. Karuvūr, the modern Karūr in Trichinopoly district was its capital. The text here has "*Karuvūrar-Cōlakéṛalan enru*" etc., while P. S. I. 166 has "*uḷḷi—Cōlakéṛalan enru*." Apparently Karuvūr and Uḷḷi are synonyms. A famous festival at Karuvūr in the Koṅgu country was called in early Saṅgam works '*uḷḷi-viḷavu*', the festival of *uḷḷi* or *uḷḷi* (Ahanánūru-368). See foot-note under P. S. I. 166.

⁵¹ *Vijayamāmuḍi*—the great crown of victory.

⁵² *Viramuḍi*—the crown of heroes.

⁵³ The text has "*uḍan-perāmalayappaḍai-viṭṭa.....pāyappaḍai-yellām-padapporudu*". Pérāmalayappaḍai may mean the forces of Pérāmalai or Perānmalai, the modern Pirānmalai. It is possible that the route of the Cōla army marching from Uṛaiyūr, or Karuvūr after the Koṅgu campaign, passed through this region to Madura. In the earlier Pāṇḍiyan campaign, the possibility that Ponnamarāvati was attacked has been mentioned. See foot-note No. 34.

⁵⁴ *Kāṭṭaraṅkaḷaṭṭi*.

⁵⁵ Read "*Kóṭṭu-malaik-kulam-iḍittu*".

⁵⁶ The text has "*Maṭṭiyūrum-Kaḷikkóṭṭaiyūm vaḷainḍaruttu-kalamāḍi*". Maṭṭiyūr is mentioned in inscriptions in the Tirumayam taluk. P. S. I. 244 and 361 from Tirukkālambūr, mention Maṭṭiyūr, and a land measure called *Maṭṭiyūr-nīla-aḷavukōl*. P. S. I. 393 from Viṛāchilai mentions Maṭṭiyūr otherwise called Nṛpāsēkhara Chaturvédimāṅgalam situated in Kéṛalaśiṅgavaḷanāḍu. A. R. E. 151 of 1903 from Pirānmalai, the text of which is published as No. 439 in S. I. I. Vol VIII (l. 15 on p. 230), mentions a tank called Maṭṭiyūrkuḷam as the northern boundary of Tipparājapuram. Thus it is to be located in the neighbourhood of Pirānmalai, in the Ramnad district, on the route to Madura. Kaḷikkóṭṭai is difficult to locate, it must have been a fort in the same neighbourhood perhaps the modern Kaliyapūr, the 'Kālidurga' mentioned in the Udayēndiram plates.

the defenders by a stampede of tall tuskers⁵⁷⁵⁸ and at.....kuḍi,⁵⁹ destroyed the fortifications of the strong fort, while the lines of the beaten army stood bewildered, the enemy commanders were besieged in their citadel, captured, and secured by ropes to tall male elephants, and made to march, shaking in every limb and accompanied by their women:⁶⁰

Who fought at Venṇil⁶¹, where the enemy warriors of the front line were steeped in a river of blood, and the commanders of the forefront suffered disfigurement of their faces by having their noses cut off, reduced the combined strength of the Maṛappaḍai and the Ēlakappaḍai⁶² and took them captive, and having wreaked vengeance on them⁶³⁶⁴ destroyed Śénagar⁶⁵ and cut off the garland of portia flowers worn by its defenders.⁶⁶

⁵⁷ "netṭalakaik-kulamāḍa-neḍuṅgaḷirṛāl-amarndu".

⁵⁸ Portions missing in both the texts.

⁵⁹ Probably the name of a place, the first half of the name is lost. The text should read "..... kuḍiyil-kāḍiyaraṇai-porpa-appaḍiyaip-poḍiyākki".

⁶⁰ "adiyunda-paḍaittakai-virai-virudar-évari-valaiyundu-pidiyundu-pulamāḍa-neḍuṅgaḷirṛāl-kattū-unḍu-pēḍaikaḷ-uḍan-pōka" "neḍuṅgaḷirṛāl kattunḍu" is supplied from P. S. I. 166. Évari is translated as citadel or headquarters.

⁶¹ "Venṇil-kōḍi-paḍai-virar-punṇiril-pukka-mun-tākkiya-pōrvāyil-irunda-tār-virudar-mūk-kiḷandu-mukamaḷiya". 'Venṇil' is taken to be the name of the battlefield. If it is "venṇila (k)-kōḍi" it will mean the warriors who bore the banner of the white moon. This seems to have belonged to the Céras as seen from P. S. I. 674. "minnum-kaḷal-piraiyón-virkōḍiyum"; "tār-virudar" = commanders of the front line.

⁶² maṛappaḍi-yuḍan-ēlakappaḍai-śiraiṇṇipattū-viḷat-taḍindu" is found in both P. S. I. 163 and 166, while another text from Chidambaram (S. I. I. III, ii, No. 86) has ēlakam-paḍa-maṛappaḍai paḍa. Maṛappaḍai is the Maṛava army. The Maṛavars were a warrior race from time immemorial and the scene of the present campaign was laid in the Maṛava country on the borders of the Cōla and Paṇḍiya countries. Ēlakam as seen from the above is clearly the name of a place, and Ēlakappaḍai, the army from that place. In the inscriptions of the time of Rājādhiraḷa II (A.R.E. 465 of 1905 and 261 of 1925), these armies, whose commanders were loyal to the Cōla throne, are said to have been driven north of the river Vellāru, in the Pudukkōṭṭai State, which divided the Cōla and Paṇḍiya countries, by the invading army of Parākramabāhu of Ceylon (See Cōlas II, i, pp. 105). The Chidambaram inscriptions quoted above mention that these two armies along with the Ceylonese army, fought under Vira Pāṇḍiya in the earlier Pāṇḍiyan wars, and were defeated by Kulōttuṅga III. In the present inscription these two armies are again found opposing Kulōttuṅga III in his third campaign against the Pāṇḍiyas. Prof. Sastri (Cōlas III, ii, 105 f. n. 17 and 126) says that Ēlakam is perhaps identical with Ēḍakam in the Madura taluk. But P. S. I. 450 mentions a place called Ēlakaccakravarti-perunderu, otherwise called Vira Pāṇḍiyapuram, as situated in Kiḷ-kunḍāru or East Kunḍāru. 587-A of 1902 of the Madras epigraphical collections (S. I. I. VIII, No. 183, p. 90 ll. 7 and 8) mentions Kaḷanivāśal in Vira Pāṇḍiyapuram, otherwise called Ēlakapperunderu. P. S. I. 990 refers to the temple Ēlakapperumāl-viṇṇagaram. Thus Ēlakam has to be located in Kaḷanivāśal which is near the modern Kāraikkuḍi. The army was probably composed of Vallambars, another warrior clan of the locality.

⁶³ "tānadai-marañ-cāndu"

⁶⁴ "unaya-turandu etc."—meaning not clear.

⁶⁵ Śénagar—Sevalūr or Śevūr in this area ?.

⁶⁶ "Kāñci-tarittu"—Portia (Kāñci) flowers worn as garlands by warriors defending a fortress. This expression is missing in P. S. I. 166.

Who, after surrounding the outer ramparts of Ten-Madurai with the long lines of his ocean-like army,⁶⁷ fought and made the great Valudiyar⁶⁸, his rightful heirs, who had not even reached the age of discrimination,⁶⁹ and his close relatives flee in different directions, their only companion being misery which was beyond endurance⁷⁰; entered the great city of Ten-Madurai,⁷¹ destroyed every thing on his way and reduced everything to dust, had the *kúda-maṇḍapam* of the Valudiyar⁷² ploughed with asses yoked to the ploughs and sowed the seeds of wild grass, wild millet, and white madder,⁷³⁷⁴

Who became renowned thereafter by assuming the title of Cōla-Pāṇḍiyan, the destroyer of strife and misery in the wide world which is supported by the eight must elephants,⁷⁵ crowned himself with the crown of heroes in the camp of his army,⁷⁶ adopted the name of Tribhuvanavīrar and put on the Cōla crown of great renown⁷⁷, wore the great anklet of victory, raised aloft his famous banner of victory, when his banner of royal bounty was unfurled in all the eight directions, driving away famine and strife which were the enemies of the country,⁷⁸ captured the great city of Madurai,⁷⁹ prostrated himself before and worshipped the *Seluṇḍar* who wore in his matted locks the Ganges and honeyed flowers of the cassia and who abides in Tiruvālavāy⁸⁰, and on that occasion gave Him a gift of various kinds of necklaces, prostrating himself at the raised foot of the

⁶⁷ *Tenmaduraip - puramadulait-tan - neḍumpadaikkadal - valaiyap-peru - valudiyarum - tam - vivaramarṇa - tāyarum - pérurimaiyum - poru - varu - tuyar-tuṇaiyāka - véru - véru - śuram paḍara-ten-maduraippati puka*, etc.

⁶⁸ *Valudiyar*—Pāṇḍiya King.

⁶⁹ *vivaramarṇa-tāyarum*.

⁷⁰ *poruvaru-tuyar-tuṇaiyāka - véru - véru - suram - paḍara*.

⁷¹ Ten-Madurai—Lit. South Madurai, Madura city, the capital of the Pāṇḍiyas, called so in order to distinguish it from the famous city Mathura, (Mutra) of the north, some times called Vaḍa-Madurai.

⁷² *Valudaiyar-tam-kúda-maṇḍapam*—the audience or Darbar hall of the Pāṇḍya (Valudi) adorned with towers.

⁷³ *Kaḷudai yériḍa-uludu-pudal* (for *pudal*) *kadir-vilaiya-kavaḍi-viccu-irudi*. For this practice of celebrating the victory by ploughing the enemy's palace with donkeys yoked to the ploughs and sowing wild millet and other seeds, see Kalingattupparani, 15; and studies in Tamil Litt. and History; Dikshitar, p. 252.

⁷⁴ There is some confusion here in the two texts, 163 and 166. Perhaps "*tippadam-kaṇḍu-keṭṭu*....." (burnt by fire and destroyed) is the beginning of this line.

⁷⁵ *Madakkalīru-ōrettum-eḷu-ulakam-iḍar-tira-Cōla-Pāṇḍiyan-enru-śirakka*, etc. The reference is to the old myth viz., that the earth is supported by eight elephants of the eight quarters.

⁷⁶ "*tan-paḍaṇkār-vīrar-muḍi-punaindu*" supplied from P. S. I. 166.

⁷⁷ *Tribhuvanavīrar-enru-iru-nalam-Cōlamuḍi-śuḍi*.

⁷⁸ *ikal-amar-kaḷal-katti-pukaḷ-vīrakkoḍi-yēḍuttu - tiyākakkkoḍi - tisai-yēṭṭilum-ēka - kali - pakai-turakka*.

⁷⁹ '*Mā-maduraiyai-valaṅkoṇḍu*'—'*valaṅkoṭtal*' to capture after victory—perhaps ceremonial entry.

⁸⁰ This is a poetic description of Śiva who is called *Seluṇḍar*. *Vār* means 'Gaṅga.' *Konrai* is the flower of cassia, sacred to Śiva. 'Tiruvālavāy' is the religious name of Madura and its shrine. The full line reads "*tiruvālavāy-uraiyum-tēn-malark-konrai-vār-śaḍaic-celuṇḍarait-toludu-iraiṇji*".

Poruvili,⁸¹ was pleased to give to Him, the golden jewel of *Indra*, and the ornament that was set with well cut stones.

Who re-established the Pāṇḍimaṇḍalam⁸² conquered from the Vaḷudaiyar⁸³ who wore the garland of fragrant flowers on to which bees swarmed, under the new name of Cōlā-Pāṇḍimaṇḍalam, to be so known thereafter in all the seven worlds and having had to re-name the city of Madurai on the fertile waters of the Vaikai⁸⁴, after abolishing the old name of Madurai, was pleased to give it the new name of Muḍikonḍacōlapuram⁸⁵, inscribed on the *maṇḍapam*⁸⁶ of the Vaḷudiar of the great army⁸⁷ his name as Céra-Pāṇḍiyan-tambirān,⁸⁸ ordered that the Pāṇḍiyan should thereafter cease to be called by the name Pāṇḍiyan, and conferred the title of Pāṇḍiyan on the Pāṇan⁸⁹ who sang in praise of the prowess of his armies that conquered Madurai, to the discomfiture of the Tennavan who commanded a great and powerful army.⁹⁰

Who, in celebration of his victories, strung up his mighty bow and went out hunting, enjoyed himself sporting in water, mounting on rogue elephants in rut decorated with golden frontlets and bringing them under control, riding on fiery steeds and breaking them in while swarming bees hummed on his garland of sweet flowers and basil⁹¹.....

Who, while staying in Tiruvālavāy sacred to the *Aran*⁹² constructed in his glorious name a wide street for His procession, instituted a festival,⁹³ and conducted a grand procession for the *Śokkar*, who wielded the great mountain as his bow and destroyed the three celestial cities, and prostrated himself before Him on the processional street⁹⁴, so covered the shrine of Tiruvālavāy

⁸¹ *Ōṅgiya-poruvilik-kālāl-iraiṇja-indiranadu-porpaḍiyum-ilarrina-karpaḍiyum-koḍuttaruḷi*. *Poruvili* = Śiva, 'the unequalled,' in this context means Śiva as dancer or Naṭarāja, in the Madura temple. Madura is called the Velliambalam or the silver dance hall of Śiva as opposed to Chidambaram, which is called Ponnambalam or golden dance hall of Śiva. The famous garland of Indra was one of the crown jewels of the Pāṇḍiya kings. See Rājendra I, inscriptions.

⁸² The Pāṇḍiya country.

⁸³ The Pāṇḍiya king.

⁸⁴ read "*mallal-vaikai-madurai*".

⁸⁵ Muḍikonḍacōlapuram—the city of the Cōla who captured the crown of the Pāṇḍiya.

⁸⁶ Darbar hall.

⁸⁷ "*tār-vaḷuḍi*"—*tār*=lines of an army or vanguard of an army.

⁸⁸ Céra-Pāṇḍiyan-tambirān=the overlord of the Céra and Pāṇḍiya.

⁸⁹ Pāṇars were the professional singers or bards who visited the courts of kings or accompanied them on their campaigns and sang in praise of them.

⁹⁰ "*vān-neḍum-paḍait-tennavan*". Tennavan is the title of the Pāṇḍiyas.

⁹¹ Read "*veñ-cilai-vāṅgi-vēṭṭu-nirpaḍindādi-ōḍai-madakaḷirēri-yāḍal-vam-pari-naḍavi-tan-tuḷavamalar-mālaiyil-vaṇḍararṇa-ṣeṇḍādi*". *Veñcilai*=mighty bow; *ōḍai* ornamental frontal plate for the elephant; *vem-pari*=mighty horse, or unbroken colt; *ṣeṇḍāḍudal*=breaking and exercising a horse for a race.

⁹² *Aran-tiruvālavāy*; *Aran* (Skt. Haran)=Śiva; *Tiruvālavāy* is the name of Madura.

⁹³ Read "*aran-tiruvālavāyil-amarnḍu-avaraku-tan-pērāl-śiranda-perum-tiruvīdiyum-tirunāḷum; kaṇḍaruḷi*".

⁹⁴ Read "*poruppu-neḍuñ-cilaiyān-muppuram-eṇitta-Śokkaru-tiruppavāni-kaṇḍaruḷi-tiruvīdi-yir-śevittu*". The allusion is to the destruction of *Tripura* (three celestial cities) by Śiva for which purpose he converted the mountain *Méru* (Himalayas) into a bow. He destroyed the city finally by his smile. *Poruppu*=mountain, here *Méru*; *neḍuñcilai* the great bow; *muppuram*=*Tripura*; *Śokkar*=the golden God, the name of Śiva in the Madura temple.

in Ten-Madurai with gold that it might well be called a hill of gold,⁹⁵ gave with pleasure all the shining gold levied as tribute from the Cōla-Pāṇḍiyanmaṇḍalam, which was fertilised by the floods of the Vaikai river, and the *iraiyili* lands therein⁹⁶ to the *Paṇḍi* who wore the *pāḍakam* on her ankles, and was witnessing with ecstasy the divine dance staged by the *Ambalavāṇar* in the city of Puliūr⁹⁷, to the *Vāṇavar* in Tiruvārūr temple surrounded by the golden enclosure, to Him who took his abode in Tribhuvanīśvaram and to the *Śeḷuṇḍar*—the *Aran* of Tiruvālavay who wears the honeyed blossoms on his matted locks,⁹⁸ and established *agarams* for the Brahmins well versed in all the hymns of the *Vēdas*.⁹⁹

Who, caused pillars of victory to be planted in all the directions commemorating his far-reaching conquests¹⁰⁰, and caused them to be inscribed in clear language throughout the whole country from Ceñjérkuvikkunru to Madurai,¹⁰¹ and when the Valudi prostrated himself headlong at his feet crying “I surrender and am at your mercy and your duty is to grant me shelter.....” restored to him his city, his anklet, parasol, citadel, horses, flagged chariot, elephant, pearls, the Vaikai country.....

⁹⁵ Read “*ten-madurait-tiruvālavay-pon-malai-yenbap-pon-méyndu*”. Ten-Madurai—Madurai of the south.

⁹⁶ Read “*tirai (śirai)-koṇḍa-punaḷ-vaikaic-Cōla (Céra) Pāṇḍiyan-maṇḍalattu-irai-koṇḍa-paśumponnum-iraiyiliyum*.” The words within brackets are the readings in P. S. I. 166. *Śirai-koṇḍa* seems to be the better reading. “Cōla Pāṇḍiyan maṇḍalam”, the new name given to the Pāṇḍiya country after the conquest, must be the correct reading. “Céra-Pāṇḍiyan maṇḍalam”, means the Céra and Pāṇḍiya countries. *Irāiyili* = lands given tax-free.

⁹⁷ Read “*eyiṭ-puliūr (āḍiyūr)-āḍum-ambalavaṇār-kudi-vāynda-tirunaḍaṇ-kaṇḍaruḷum-pāḍa-kakkār-pāṇḍiḷikkum*. *Paṇḍi* = *lit.* young body, here, Parvati as Śivakami, the consort of Natarāja. *Ambalavāṇar* is the name of Natarāja, the Lord of the dance hall or Sabhāpati. *Puliūr* is another name for Chidambaram. The alternative reading *Āḍiyūr* in P. S. I. 166 meaning “the place of the dancer” is not common.

⁹⁸ *paimpon - maḍiḷ-Tiruvārūr-Vāṇvarkkum-Tribhuvanīśvaram-pukundavarkkum-ténviri-sadait-Tiruvālavay-(Aran)-Śeḷuṇḍarkum-koḍuttaruli*. *Vāṇavar* = the supreme God, Śiva. *Tiruvārūr* is the famous Śiva shrine in the Tanjore district, held sacred by the Cōla kings, with which the legend of Manuccōlan is associated. *Tribhuvanīśvaram* is the temple at Tribhuvanam built by this king. *Tiruvālavay* is Madura.

⁹⁹ Read “*mandira-marai-muḷudunārnda-andaṇarkku-akaram-ēṇṇi*”. *Mandiram* = hymns; *marai* = *Vēdas*; *andaṇar* = Brahmins; *agaram* = short for *agrahāram*, colonies for Brahmins.

¹⁰⁰ Read “*eḷudu-venṇi-śeyattambam-eṭṭiśaiyilum-naḍuvittu*”. *Śeyattambam* = Jayasthambam—pillar of Victory.

¹⁰¹ The translation here is tentative. The line as reconstructed from P. S. I 163 and 166, reads “*vaḷuvil-śeñjérkuvikkunru-piḍaṅgāka-madurai-yaḍaṅgavum-poripittu*”. *Señjérkuvikkunru* seems to be the name of a hill. Perhaps it is *Señjiyar kuvikkunru*, the hill at Gīṅgee with a fort on it. The earliest mention of the hill fort of Gīṅgee is found in an inscription of Vikrama Cōla (1120—63) dated in his 10th year (A. R. E. 159 of 1930) and a Kāḍavā feudatory calls himself the Lord of the *Señjiyar* of the strong embattled fortress. See Prof. Sastri, Cōlas II, i, p. 69 and note. A. R. E. 163 of 1930 dated in 23rd year and 487 of 1921 dated in the 35th year, of Kulóttuṅga III, also refer to *Señji*. *Kuvikkunru* means a hill with mud walls (*kuvu*). Probably it had a fort with mud walls as many other early forts had. This is in Chingleput district, the old *Toṇḍaimaṇḍalam* against which Kulóttuṅga led an expedition.

his ancient city.....
and everything that he seized.....¹⁰²

Who, while the authority of his discus was prevailing in all the eight directions, and his fame was spreading everywhere, was seated enthroned gracefully with Bhuvanimuḷududaiyaḷ, his queen, on the brilliant golden throne of victory.¹⁰³

The royal order of Kónérinmaikonḍān¹⁰⁴ issued to those who hold the offices of *Dévakanmi* and *Śrī Māhēśvarakkankāni*, and to the *Śrī Kāryañceyvān*¹⁰⁵ in the temple of the Lord who abides in the Kulóttuṅga Cólisvaram (in Śikarainallūr of Kunṛusúḷnāḍu)¹⁰⁶ in Kaḍalaḍaiyādilāṅgai-koṇḍa-cóḷa-vaḷa-nāḍu.....

(whereas an endowment has to be made) for the provision of the requirements for the daily service¹⁰⁷ of this God.....

We are hereby pleased to order that four *vélis* of land in..... shall from this thirty-first year of Our reign, be declared *dévadana iraiyili*¹⁰⁸ including exemption from *antarāyam* and *pāṭṭam*¹⁰⁹ and to direct the *Varikkúruṣeyvār*¹¹⁰ to enter them so in the register.¹¹¹

Directing that, from this thirty-first year, these lands registered as *dévadana iraiyili*, including remission of *antarāyam* and *pāṭṭam*, assigned to the ownership of this God, should continue to form the endowment for the provision of the various items of temple service, I, Mīnavan Múvenda-vélān¹¹², the *tirumandira-olai*¹¹³, wrote and issued this order.

In witness whereof this is the signature of Villavarāyan; this is the signature of.....nādarāśan; this is the signature of Śittarāyan; this is the signature of.....Kaḷarāyan; this is the signature of Toṇḍaimān; this is the signature of.....mārāyan.¹¹⁴

¹⁰² The lines here are damaged in both the inscriptions and may be partially restored as follows:—

“avan-aḍi-niḷar-kīḷ-abaiyam-ini-añjal-ena-p...du-kaḍan-enru-aḍi-neḍu...vaḷudikkum-pati-taḍaiyum-tāmaraiyum-kóśaraṇum-vempariyum-koḍittērum-kuñjaramum-vaikaināḍum-paḷampatiyum ivarku-(koḍuttaruli)?.....

¹⁰³ Read “tikkeṭṭum-ellai-tēḍum-śakkaram-ēra-pukaḷ-ūlāva-śem pon-vīrasimhāsanattu-Buvani-muḷududaiyāḷōḍum-vīrṛirundaruḷiya”. *Vīraśingātanaṁ* = *Vīrasimhāsanam*: the throne of victory.

¹⁰⁴ *Kónérinmai koṇḍān* “one who attained unrivalled kingship”, is the title by which the king is referred to in royal orders.

¹⁰⁵ *Dévakanmi* = trusteeship; *Māhēśvarakkankāni*, the congregation of Māhēśvaras or Śaiva devotees who supervise temple affairs; *Śrī Kāryañceyvān*, the temple priest.

¹⁰⁶ Supplied from P. S. I. 499 and 500.

¹⁰⁷ *Nimandaṅgaḷ*.

¹⁰⁸ *Dévadana iraiyili* is one class of eleemosynary tenure, signifying lands in the possession of a temple, which was a gift enjoying exemption from royal tax (*irai*).

¹⁰⁹ *Antarāyam*, *pāṭṭam* are taxes levied by the local body.

¹¹⁰ *Varikkúruṣeyvār*—those who apportion taxes. Revenue settlement officers.

¹¹¹ *Kaṇakku*.

¹¹² *Múvenda-vélān* is the title assumed by high administrative officers.

¹¹³ *Tirumandira-olai*—lit. the person in the royal house-hold who commits to writing on palm leaf (*olai*) the oral orders of the king. Royal secretary.

¹¹⁴ The other persons who attested the document were other officers of the king's secretariat.

Inscription No. 164.

Place :—Kuḷattūr Taluk—Nārttāmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar 'who after taking Madurai, the crowned head of the Pāṇḍiyan, Kāñci and Vañci was pleased to celebrate the *virābiṣékham*'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-first year of the King, corresponding to 1208–09 A. D.

Language and Script :—Tamil, 13 lines, defaced in part.

Translation :—

“Hail! Prosperity! In the 31st year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar, who after taking Madurai, the crowned head of the Pāṇḍiyan, Kāñci¹ and Vañci² was pleased to celebrate the *virābhiṣékham*³:

We, the *Śivabrāhmaṇar*⁴, serving in the sanctum of the temple⁵ of the *Nāyanār* of Teluṅgakulakālapuram⁶, hereby agreed that we shall maintain the endowment providing for the supply of two *naḷis*⁷ of rice as a daily provision for service and offerings to the *Tiruppalliyarai-nācciyār*⁸.....

Having received the five *Kalañjus* of gold from Maṇamāna(?) Maṅgaiyarkaraśi, we shall also maintain, throughout the year, the supply of two *naḷis* of rice for offerings to this *Nāyanār* for so long as the moon and sun endure.....

May this be under the protection of Mahéśvaras.”

Inscription No. 165.

Place :—Kuḷattūr Taluk—Parambūr—Cōḷiśvara temple—on the south wall (west of entrance) of the shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-second year of the king, corresponding to 1209–10 A. D.

Language and Script :—Tamil—8 lines—defaced.

Translation :—

“Hail! Prosperity! In the 32nd year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar:

Whereas, we, the *úróm*¹ constituting the *úr*² of Parambaiyūr, in Kunṟuśūḷ naḍu of Kaḍalaḍaiyāḍilaṅgaikoṇḍacōḷa-vaḷanāḍu, decided to sell to the *Nāyanār* who abides in Cōlakōḷiśvaram, as the Lord of this village,

¹ Kāñci—Kāñcipuram. Very few inscriptions mention the capture of Kāñci. Generally Madurai, Iḷam (Ceylon) and Karuvūr are referred to.

² Vañci—Karuvūr, the Céra capital.

³ *Virābhiṣékham*—anointment as hero.

⁴ Brahmins who are priests in a Śiva temple.

⁵ *Tiruvunṇālikai*.

⁶ Teluṅgakulakālapuram was the old name of Nārttāmalai.

⁷ *Naḷi*—a grain measure.

⁸ The goddess of the bed-chamber.

¹ *Úróṁ*—members of the village assembly.

² *Úr*—the village assembly.

a plot³ of wet-land adjoining the tank⁴ and the nursery⁵ nearby, both measuring two *más*, the uncultivated lands and dry-lands surrounding this wet-land on the west and north, all in Kaṛkuḍi, a *Kuḍikkāḍu*⁶ of this village, the price that we agreed upon is one thousand eight-hundred *Káśu* in good current money.⁷ Having received these thousand and eight-hundred *Káśu*, and having sold these two *más* of wet-land, and the dry-land surrounding them on the west and north, we, the *uróm* constituting the *úr* had this conveyance inscribed on stone.

May this be under the protection of all Māhészvaras."

Inscription No. 166.

Place:—Kuḷattúr Taluk—Kuḍumiyāmalai—Śikhànāthasvāmi temple— on the south wall of the second *prākāram*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Tribhuvanavīra Dévar also called Kó-Parakésaripanmar 'who after taking Madurai, Īlam, Karuvūr and the crowned head of the Pāṇḍiyan was pleased to celebrate the *vijayābhiśékham* and *virābhiśékham*'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Begins with the *praśasti** of the King commencing with the words *puyalvāyttu* etc.

Date:—Thirty-fourth year of the King, corresponding to 1211–12 A. D.

Language and Script:—Tamil—15 sections of long lines.

Translation:—

"Hail! Prosperity! 34th year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavīra Dévar¹ who, after taking Madurai,² Īlam,³ Karuvūr⁴ and the crowned head of the Pāṇḍiyan⁵ was pleased to celebrate the *vijayābhiśékham*⁶ and the *virābhiśékham*⁷:

Who put on the crown of the line of the sun,⁸ while the rains were abundant⁹ and the land was increasing in fertility, while the authority of the tiger,¹⁰ the discus,¹¹ the code of Manu which enjoined righteous

* *Varavai*.

⁴ Read perhaps—*Kuḷapparru nilam* or *Kuḷapparappu nilam* or *Kuḷappaḍinir nilam*.

⁵ *Parikāl*—nursery or seed bed.

⁶ *Kuḍikkaḍu*—tenants' holdings.

⁷ *Anṛāḍu-narkāśu*.

* See P. S. I. 163, note on *praśasti*. This inscription is more complete than P. S. I. 163.

¹ This title of Kulóttuṅga III is used in inscriptions dating from his 30th year onwards.

² Madura—the Pāṇḍiyan capital.

³ Ceylon.

⁴ Karuvūr—Karūr, the Cēra capital.

⁵ Perhaps this means that he captured the Pāṇḍiyan crown.

⁶ Anointment as victor.

⁷ Anointment as hero.

⁸ *Kadiravan-kula-muḍi-siḍi*. The solar race to which the Cōḷas belong.

⁹ *Puyal-vāyitu-man-vāḷara*, etc. See note 9 of Inscription 163. The text has '*puyal-vāḷttu-man-vāḷar*'; *puyal-vāḷttu* may be translated as 'while the planet Venus (Śukran) was benign in its influence'.

¹⁰ The reading is *puli-yānaiyum-cakaram-śeyalanaitta-manu-nūlum-tiśai-naḍappa*. *Puli* is the tiger ensign of the Cōḷas. See note 10 of Inscription 163.

¹¹ *Cakaram*—the wheel of law, the symbol of authority.

conduct¹² prevailed in all the directions;¹³ and in order that *Koravai*¹⁴ and *Tiru*¹⁵ might abide in all glory, and the cruel *Kali*¹⁶-age perish, and his benign white parasol might canopy the earth over a long period of prosperity¹⁷:

Who, covered with pure gold the great dance hall in front of the *Iraivar*, who was worshipped by all the worlds,¹⁸ instituted the *Cittirai* festival¹⁹ and covered with bright gold the *tirugópuram*²⁰ of the *Iraivi*,²¹ built the Tribhuvanaviríśvaram²² for the *Iraivar*, who was adored by *Ari*²³ and *Piramar*²⁴ so that the whole world may worship and praise Him, instituted the holy *Vaikáśi* and *Ávaṇi* festivals²⁵ of enduring greatness with all the abundant wealth that filled.....yúr; having created a beautiful temple which was as if it were the *tirumalai*²⁶, the very abode wherein the Lord of the Celestials,²⁷ who blessed all humanity, was pleased to reside; was pleased to cover with gold of ornamental work the Rájarája-Íśvaram²⁸, to the glory of its creator, his great ancestor, who was snatched away by the Lord of death,²⁹ and the God who abides therein:³⁰

Who, leading matchless elephants and performing wonderful deeds of valour, laid low on the earth the kings of the north, and when his anger abated entered Kacci³¹ and laid the whole kingdom under contribution:

¹² *Seyalanaitta-manu-nílum*—Manu—the law giver.

¹³ The sceptre (*śeigól*) is omitted here; Cf. Inscription 163 note 12.

¹⁴ Durga—goddess of war.

¹⁵ Lakṣmi—goddess of prosperity.

¹⁶ *Kali*, the age of misery, strife and famine; dark age.

¹⁷ *Kuḷir-ven-kuḍai-karpagattál-paḍi-kavippa*. Cf. note 17 of Inscription 163.

¹⁸ *Ettaraiyum-toḷum-iraivarṅku-edir-ambalam-śempon meruda*. *Iraivar*, the supreme Lord or Śiva; *ambalam*, the dance hall of *Naṭarájá* in Chidambaram.

¹⁹ Festival in the month of *Cittirai*—the first month of the Tamil calendar; *Cittirai*viḷá. Cf. reading in Inscription 163, note 19.

²⁰ Cupola, over sanctum or *gópuram* of temple (?)

²¹ *Iraivi*, Supreme Goddess, the consort of *Iraivar*; Párvatī.

²² The Tribhuvanam temple was built by Kulóttuṅga III, Tribhuvanavíra.

²³ *Ari* (Skt. *Hari*) Viṣṇu.

²⁴ *Piramar* (Skt. *Brahmá*). The reading is clearer here than in Inscription 163. Cf. note 24, Inscription 163. The corrected reading is '*ari-piramar-toḷum-iraivarṅku-akílamelám-toḷudu-pórra-tribhuvanavirí(ś)varam-śeydu*.'

²⁵ Festivals in the months of *Vaikáśi* and *Ávaṇi*, the second and the fifth months of the Tamil calendar.

²⁶ *Tirumalai*, the Kailása peak, in Himalayas, the abode of Śiva. Many Śiva temples are euphemistically called *Tiru-malai* on that account.

²⁷ "*Mannuyir-arunaḷikkum-vánavar-náyakar-váḷa*." It refers to Śiva,

²⁸ The great temple of Tanjore, Rájarájésvaram, built by Rájarája I or the one at Dárásuram (Rájarájésvaram) built by Rájarája II. See K. A. N. Sastri, *Cólas*, II, 1, p. 152.

²⁹ "*Darāṇi-koḷ-tiruttádai*".

³⁰ *Rájarája-íśvarattár* may be either Bṛhadíśvara in Tanjore or Airávatésvara in Dárásuram.

³¹ Kacci is Tamil for Káñci or Káñcipuram, the capital of Toṇḍaimaṇḍalam. The word is missing here and is supplied by comparison with Ins. 163. The conquest or re-taking of Káñci is first described in an Inscription of the 19th year. See note 31, of Ins. 163.

Who conquered Vaḍukai in a battle, the ferocity of which was beyond endurance,³² and made the Véngimaṇḍalam³³ his own, and entered the golden city of Uraṅgai(?) which had a shower of gold³⁴:

Who, sent an army and cut off the nose of the son of Vaḷudi,³⁵ took the Tamil-famed Madurai and bestowed it on Vikkrama Pāṇḍiyan; and when Vira Pāṇḍiyan, unable to suffer the disgrace and out of shame, raised an army again and marched and opposed him at Neṭṭūr, took his crown³⁶ and after the battle, caused his (Pāṇḍiyan's) young and beautiful queen to enter his *vēlam*;³⁷ when the Tennavan who had lost his crown, greatness and fortune,³⁸ and the Céralan³⁹ came again and made obeisance and sat down at the foot of his throne, placing his feet on their heads, granted to them *paḍi* and *muḍi*,⁴⁰ permitted the Pāṇḍiyan to go, and to the Villavar, whose banner was flying,⁴¹ granted a fortune the like of which no other king could possess⁴²:

Who, cut off the thumb of Virakéraḷan⁴³ in battle, and, on his making obeisance when brought captive, was pleased to proclaim to all the world that he was by royal pleasure permitted to live in happiness as a free-man and gave him presents and a royal feast, and to the Pāṇḍiyan who bore the glorious name of Pati-kula-pati(?)⁴⁴ gave enormous wealth, royal robes and ornaments set with jewels:⁴⁵

Who, was pleased to destroy Īlamaṇḍalam,⁴⁶ and to whom the king of Ālīmāṇḍalam⁴⁷ paid obeisance:

³² The text has '*tāṅgaḷum pór vaḍukai venru*' corrected as '*tāṅgrum pór*' etc.

³³ The Telugu country of which Véngi formed a part.

³⁴ '*Pon-maḷai-pey-turaṅgai-ennum-ponnagar-pukku*'. For a discussion of the name of the place 'Turaṅgai or Uraṅgai' and its identification see note 34 of Ins. 163.

³⁵ Vaḷudi is the title of the Pāṇḍiyan kings. Here it refers to Vira Pāṇḍiyan. See note 35 of Ins. 163.

³⁶ The missing portions of the text are supplied by comparison with Ins. 163. For meaning of '*muḍittali-konḍu*' see note 36 of Ins. 163.

³⁷ *Vēlam* is the captive camp in the palace for women of high rank. The text has '*avar-muḍittavana-paḍaikkōḍiyai-vanam-erri*' corrected as '*amar-muḍittu-avan-maḍakkōḍiyai-vēlam érri*'. Cf. note No. 37 of Ins. 163 and S. I. I. III, ii, p. 217.

³⁸ *Tiruvīḷanda Tennavan*—Tennavan is a title of the Pāṇḍiyan, here Vira Pāṇḍiyan.

³⁹ Céralan—perhaps the Céra king of Vénāḍu. See note 39 of Ins. 163. The text has '*(Céra)valum*'.

⁴⁰ *Paḍivaḷaṅgi muḍivaḷaṅgi*—*paḍi* and *muḍi* may mean 'territory and crown' or as is more possible in this context 'rank and wealth.'

⁴¹ *Koḍi-vaḷaṅgum-villavarḷu*; see note 41 of Ins. 163.

⁴² *Korrvavar-verāka-tiruvaḷaṅgi* is corrected as *Korrvavar-perāda-tiruvaḷaṅgi* by comparison with Ins. 163 (note 42) and S. I. I. III, ii, p. 217.

⁴³ *Vira-kéraḷan-viral-tarittu-ivanai-konḍu-vandu-iraiṇja-(pār)-ariya-vāḷa - aruḷi - pariṣu-uvandu-alittu*. Probably Virakéraḷan was the contemporary Céra of the Koṅgu country, who perhaps espoused the cause of the Pāṇḍiyan. See note 43, Ins. 163.

⁴⁴ '*Paruti-kula-pati*' or '*mati-kula-pati*'? See note 44, Ins. 163.

⁴⁵ *Iru-nidiyum-paricaṭṭamum-ilāṅgu-maṇikkalanum-nalki*. See note 45 Ins. 163.

⁴⁶ Īlamaṇḍalam—Ceylon. See note 46 Ins. 163.

⁴⁷ Ālīmāṇḍalam—*lit.* 'the country in the seas'. See note 47, Ins. 163.

Who, fought and destroyed Púliyúr,⁴⁸ ruined Koṅgu⁴⁹ and entered the capital, Ullil, where the kings paid obeisance to him and hailed him as Cōla-Kéṛalan,⁵⁰ and he put on the *viśaiyamāmudi*:⁵¹

Who, in order to crown himself with the *viramudi*⁵² also, started forthwith on a campaign and fought against all the forces of the Perāmalaiyappaḍai⁵³ till they were completely annihilated, approached and destroyed the forest defences,⁵⁴ battered down the line of hill fortifications,⁵⁵ besieged and overpowered Maṭṭiyúr and Kaḷikkóṭṭai and pillaged them in the course of the battle⁵⁶ and to the joy of hordes of blood-thirsty demons annihilated the defenders by a stampede of tall tuskers⁵⁷⁵⁸ and at.....kuḍi,⁵⁹ destroyed the fortifications of the strong fort and reduced it to dust, while the lines of the beaten army stood bewildered, the enemy commanders were besieged in their citadel, captured and secured by ropes to tall male elephants, and made to march, shaking in every limb and accompanied by their women:⁶⁰

Who, fought at Veṇṇil,⁶¹ where the enemy warriors of the front line were steeped in a river of blood, and the commanders of the forefront suffered disfigurement of their faces by having their noses cut off, reduced the combined strength of the Maṟappaḍai and the Ēlakappaḍai⁶² and took them captive, and having wreaked vengeance on them⁶³⁶⁴ destroyed Śenagar⁶⁵⁶⁶:

Who, after surrounding the outer ramparts of Ten-Madurai with the long lines of his ocean-like army,⁶⁷ fought and made the great Vaḷudiyar,⁶⁸

⁴⁸ *Ūliyúr* in Ins. 163, and *Ūliyar* here are corrected as Púliyúr, the modern Pugalúr near Karúr. See note 48, Ins. 163.

⁴⁹ Koṅgu—the country of the Koṅgu Céras. The reading as corrected by comparison with Ins. 163 is *Koṅgu-pāl-(for váḷ)-paḍap-porudu-(pukku)*.

⁵⁰ The text has “*ullil-Cōla-Kéṛalān-enru*” whereas Ins. 163 has “*Karuvúrar-Cōla-Kéṛalān-enru*” Ullil and Karuvúr are synonyms. See note 50 of Ins. 163. Cōla-Kéṛalan means ‘the Cōla lord of the Kéṛala country.’

⁵¹ *Vijaya-má-muḍi*—the great crown of victory.

⁵² *Vira-muḍi*, the crown of heroes.

⁵³ Corrected from *Pérāmalaiyappaḍai*—the forces of Pirānmalai. See note 53 of Ins. 163.

⁵⁴ *Kāṭṭarankal-aṭṭi*.

⁵⁵ Read ‘*Kóṭṭu-malaik-kulam-iḍittu*’.

⁵⁶ For identification of Maṭṭiyúr and Kaḷikkóṭṭai see note 56 of Ins. 163.

⁵⁷ “*Netṭalakaik-kula-māḍa-neḍuñ-kaḷirṛāl-amarndu*.”

⁵⁸ Parts missing in both texts.

⁵⁹ Probably the name of a place ending in ‘*kuḍi*’. The text should read ‘.....*kuḍiyil-kaḍiyarānāip-porpa-appaḍaiḥpai-pōḍiyākki*’.

⁶⁰ Read ‘*aḍiyunḍa-paḍaittakai-virai-virudar-évarai-vaḷaiyunḍu-piḍiyunḍu-pulamāḍa-neḍungaḷir-rāl-kāṭṭu-unḍu-pēḍaikaḷ-uḍan-pōka*’.

⁶¹ Read ‘*Veṇṇil-koḍi-paḍai-virar-punṇiril-pukka-mun-tākkiya-pōrvāyil-irunda-tār virudar-mūkki-landu-mukamaḷiya*’. For *Veṇṇil*, etc., see note 61 of Ins. 163.

⁶² Maṟappaḍai and Ēlakappaḍi—See note 62 of Ins. 163.

⁶³ ‘*Tānadai-maṟañ-cāndu*’.

⁶⁴ ‘*Unaya-turandu*’(?)

⁶⁵ Śenagar-Śevalur or Śevúr in this area?

⁶⁶ *Kāñci-tarittu*—portia flowers worn as garlands by warriors defending a fortress. This is found in Ins. 163 and is missing in this text.

⁶⁷ Read ‘*Ten-maduraip-pura-maḍulait-tan-neḍum paḍaikkadal-vaḷaiyap-peṟu-vaḷudiyarum-tam vivaramaṟṟa-tāyarum-pérurimaiyum-poru-varu-tuyar-tunaiyāka-vēṟu-taraip-paḍara-man-vaḷangi*. This is slightly different from the text in Ins. 163. Cf. note, 67 of Ins. 163.

⁶⁸ *Vaḷudiyar*—Paṇḍiyan king.

his rightful heirs, who had not even reached the age of discrimination,⁶⁹ and his close relatives flee to different parts, their only companion being misery which was beyond endurance;⁷⁰ and,⁷¹ having reduced the city to dust,⁷² ploughed it with asses yoked to the ploughs and sowed seeds of wild grass, wild millet, and white madder⁷³⁷⁴:

Who, became renowned thereafter by assuming the title of Cōla-Pāṇḍiyan, the destroyer of strife and misery,⁷⁵ crowned himself with the crown of heroes in the camp of his army⁷⁶, adopted the name of Tribhuvanavīrar and put on the Cōla crown of great renown,⁷⁷ wore the great anklet of victory, raised aloft his famous banner of victory, when his banner of royal bounty was unfurled in all the eight directions driving away famine and strife which were the enemies of the country,⁷⁸ captured the great city of Madurai,⁷⁹ prostrated himself before and worshipped the *Śeḷuñjuḍar* who wore in his matted locks the Ganges and honeyed flowers of cassia, and who abides in Tiruvālavay,⁸⁰ and on that occasion gave Him a gift of various kinds of necklaces, prostrating himself at the raised foot of the *Poruvili*,⁸¹ was pleased to give to Him the golden jewel of *Indra* and the ornament that was set with precious stones:

Who, re-established the Pāṇḍimaṇḍalam,⁸² conquered from the Vaḷudiyar,⁸³ who wore the garland of fragrant flowers on which bees swarmed, under the new name of Cōla-Pāṇḍiyanmaṇḍalam, to be so known thereafter in all the seven worlds and having had to re-name the city of Madurai on the fertile waters of the Vaikai,⁸⁴ after abolishing the old name of Madurai, was pleased to give it the new name of Muḍittalaikonḍacōlapuram,⁸⁵ inscribed on the *maṇḍapam*⁸⁶ of the Vaḷudiyar of the great army⁸⁷ his name as Céra-Pāṇḍiyan-Tambiran,⁸⁸ ordered that the Pāṇḍiyan should

⁶⁹ *Vivaramayra-tāyarum*.

⁷⁰ *Poru-varu-tuyar-tuṇaiyāka-vēru-tarai-padara*.

⁷¹ 'Ten-maduraip-pati-puka-vandadaiyellām-ko.....(?) poḍipaḍutti, etc., of Ins. 163 are omitted here.

⁷² The text has 'maṇ-vaḷangi'. 'Vaḷudiyar-tam-kūḍa-maṇḍapam' are omitted here. Cf. note 72 of Ins. 163.

⁷³ For a reference to this practice see note 73 of Ins. 163.

⁷⁴ See note 174 of Ins. 163.

⁷⁵ For 'mada-kaliṟōreṭṭum-ēḷulakam-ilar-tira' of Ins. 163, we have only 'eparku-miḍar-tira' in this text.

⁷⁶ 'Tan-paḍakkār-vīrar-muḍi-punaindu'

⁷⁷ *Tribhuvana-vīrar-enru-iru-nalam-cōla-muḍi-śūdi*.

⁷⁸ *Ikal-amar-kaḷal-katti-pukaḷ-vīrakkoḍi-yeduttu-tiyākakkkoḍi-ettisaiyum-oṭṭi-pa.....kalip-pakaiturakka*. Cf. note 78 of Ins. 163.

⁷⁹ 'Mā-maduraiyai-valaṅkoṇḍu'. See note 79 of Ins. 163.

⁸⁰ *Śeḷuñjuḍar*—the divine pillar of fire—Śiva; *Tiruvālavay* is the name of Madura and its shrine.

⁸¹ *Ōṅgiya-poruvilik-kaḷal-iraiṇji-indiranadu-porpadaiyum-ilarrina-karpaḍaiyum-koduttaruḷi*. See note 81 of Ins. 163.

⁸² The Pāṇḍiyan country.

⁸³ The Pāṇḍiyan.

⁸⁴ Read 'mallal-vaikai-madurai.....'

⁸⁵ Muḍittalaikonḍacōlapuram—the city of the Cōla who captured the crown of the Pāṇḍiyan. Ins. 163 has 'Muḍikonḍacōlapuram'.

⁸⁶ Darbar hall.

⁸⁷ Read *tār-vaḷudi*; *tār*—lines of an army or vanguard of an army, garland.

⁸⁸ Céra-Pāṇḍiyan-Tambiran—the overlord of the Céran and Pāṇḍiyan.

thereafter cease to be called by the name Pāṇḍiyan, and conferred the title of Pāṇḍiyan on the Pāṇan⁸⁹ who sang in praise of the prowess of his arms that conquered Madurai, to the discomfiture of the Tennavan who commanded a great and powerful army:⁹⁰

Who, in celebration of his victories, strung up his mighty bow and went out hunting, enjoyed himself by sporting in water, mounting on rogue elephants in rut decorated with golden frontlets and bringing them under control, riding on fiery steeds and breaking them in while swarming bees hummed on his garland of sweet flowers and basil⁹¹.....:

Who, while staying in Tiruvālavāy, sacred to the Aran,⁹² constructed in his glorious name a wide street for his procession, instituted a festival,⁹³ and conducted a grand procession for the Śokkar, who wielded the great mountain as His bow and destroyed the three celestial cities, and prostrated himself before Him on the processional street,⁹⁴ so covered the shrine of Tiruvālavāy in Ten-Madurai with gold that it might well be called a hill of gold,⁹⁵ gave with pleasure all the shining gold levied as tribute from the Cōla-Pāṇḍiyan-maṇḍalam which was fertilised by the floods of the Vaikai river and the *iṛaiyili* lands therein⁹⁶ to the *Paingili* who wore the *pāḍakam* on her ankles, and was witnessing with ecstasy the divine dance staged by the *Ambalavāṇar* in the city of Puliyūr,⁹⁷ to the *Vānavar* in Tiruvārūr temple surrounded by the golden enclosure, to Him who took his abode in Tribhuvanīśvaram and to the *Śeḷuñjuḍar*—the Aran of Tiruvālavāy who wears the honeyed blossoms on his matted locks,⁹⁸ and established *agarams* for the Brahmins well versed in all the lore of the *vedas*:⁹⁹

Who caused Pillars of Victory to be planted in all the directions commemorating his far-reaching conquests,¹⁰⁰ and caused them to be inscribed in clear language throughout the whole country from Ceñjerkuvikkunṟu to Madurai;¹⁰¹ and when the Vaḷudi prostrated himself headlong at his feet

⁸⁹ Pāṇan—professional bards who visited the courts of kings or accompanied them on their campaigns and sang in praise of them.

⁹⁰ Read '*neḍum-paḍait-tennavan*'; *Tennavan* = Pāṇḍiyan.

⁹¹ Read '*Veñcilai-vāṅgi vēttai-yāḍi-viḷaiyāḍi-paḍandakaiyarudan.....pakai pāṇḍi(?)-kuḍan-turainir-paḍindāḍi-oḍai-mada-kalirēri-yāḍal-vempari-naḍavi*, etc. The reading is slightly different from Ins. 163, see note 91.

⁹² Aran = Haran; Śiva.

⁹³ Read — '*aran-tiruvālavāyil-amarndavaraku-tan-péral-śiranda-perum-tiruvīdiyum-tirunāḷum-kaṇḍaruḷi-tiruvīdiyir-śévittu* etc.

⁹⁴ Read — '*poruppu-neḍuñ-cilaiyān-muppuram-eritta-Śokkaraku-tiruppavani-kaṇḍaruḷi-tiruvīdiyir-śévittu*'—for allusion see Ins. 163 note 94.

⁹⁵ Read—*ten-madurait-tiruvālavāy-pon-malai-yenbap-pon-méyṇdu*.

⁹⁶ Read—*śirai (tirai)-koṇḍa-punal-vaikaic-Cēra (Cōla)-Pāṇḍiyan-maṇḍalattu-irai-koṇḍa-paṣum-ponnum-iṛaiyiliyum*. The words in brackets are the readings of Ins. 163, which are better; see note 96 Ins. 163.

⁹⁷ Read—*eyir-āḍiyūr (puliyūr)-ambalavāṇar-kuḍi-vāyṇda-tirunaḍan-kaṇḍaruḷum-pāḍakak-kār-paingilikkum*. *Puliyūr* of Ins. 163 is a better reading. See note 97 of Ins. 163.

⁹⁸ See note 98 of Ins. 168.

⁹⁹ See note 99 of Ins. 163.

¹⁰⁰ Read—'*eḷudu-venṟi-śeyat-tambam-ettiśaiyilum-naḍuvittu*'.

¹⁰¹ The line as reconstructed from the two texts reads '*vaḷuvil-ceñjér-kuvikkunṟu-piḍaṅgāka-madurai-yāḍaṅgavum-porippittu*. Cf. note 101 of Ins. 163.

crying 'I surrender and am at your mercy and your duty is to grant me shelter.....', restored to him his city, his anklet, citadel, horses, flagged chariot, elephants, pearls, the Vaikai country..... his ancient city..... and every thing that he seized.....: ¹⁰²

Who, while the authority of his discus was prevailing in all the eight directions, and his fame was spreading everywhere, was seated enthroned gracefully, on the brilliant golden throne of victory: ¹⁰³

The royal order of Kónérinmaikoṇḍān ¹⁰⁴ issued to the *Dévakanmi*, those who hold the offices of *Śri Māhēśvarakkāṇkāni* and the *Śri Kāryañceyvar*, and the *Koyil-kaṇakkan* ¹⁰⁵ in the temple of the Lord who abides in the shrine of Tirunalakkunṇam ¹⁰⁶ in Kunṇuśūlnāḍu of Kaḍalaḍaiyāḍilaṅgaikoṇḍa Cōla-vaḷanāḍu also called Kónāḍu:—

Whereas an endowment has to be made for the provision of the requirements for the daily services ¹⁰⁷ of this God,

We are hereby pleased to order that four *vēlis* of land in the wetlands of Viśalur in this nāḍu and four *vēlis* of land, excluding the four *vēlis* which already belong to the *dēvadānam* tenure of this God, in Kilmaṇanallūr, shall from this thirtieth *pacān* ¹⁰⁸ of our reign be declared *dēvadāna-iraiyili* ¹⁰⁹ with exemption from *antarāyam*, and *pāśippāṭṭam* ¹¹⁰ and we hereby command that they should be entered so in the register. ¹¹¹

Directing that from this thirtieth *pacān*, these lands shall be held by the village bodies, as *dēvadāna-iraiyili* with exemption from *antarāyam* and *pāśippāṭṭam* and that the various provisions for temple service shall be made therefrom, I, Rājēndracōḷa Muvēndira Vēḷān, ¹¹² the *tirumandira olai* ¹¹³, wrote and issued this order.

¹⁰² The text in both inscriptions is mutilated and may be partially restored as:—

avan-aḍi-niḷar-kiḷ-abaiyam-ini-añjal-ena-p.....du-kaḍan-enṇu-aḍi-neḍu.....vaḷuḍikkum-paṭi taḍaiyum-tāmaraiyum-kōṣāraṇum-vempariyum-koḍittērum-kuñjaramum-vaikaināḍum-paḷam-patiyum-ivarku.....kuḍuttaruḷi(?).....

¹⁰³ Read—*tikkēṭṭum-ellai-tēḍum-śakkaram-ēra-pukaḷ-ulāva-śem-pon-vīra-siṅḡātanattu-viṇṇirundaru-ḷiya-Kō-Parakēsaripannmarāna* etc. The mention of Bhuvanimuḷududaiyāl, his queen, is omitted here. Cf. note 103 of Ins. 163.

¹⁰⁴ Kónérinmaikoṇḍān=One who has attained undisputed kingship, is the title assumed while issuing charters.

¹⁰⁵ *Dévakanmi*—trusteeship; *Śri Māhēśvarakkāṇkāni* the congregation of Māhēśvaras or Śaiva devotees who supervise temple affairs, *Śri Kāryañceyvar*—those who conduct the service, the priestly class; *koyil kaṇakkan*—the temple accountant.

¹⁰⁶ Tirunalakkunṇam is the old name of Kuḍumiyāmalai.

¹⁰⁷ *Nitta-nimandaṅgal*.

¹⁰⁸ *Pacān*, harvest year. There is an interval of about 3 years between the date of the royal order and its inscription on the temple.

¹⁰⁹ *Dēvadāna-iraiyili* is one class of eleemosynary tenure signifying lands in the possession of a temple, which was a gift enjoying exemption from government taxes (*irai*).

¹¹⁰ *Antarāyam* 'internal revenue' collected by the local body: *pāśippāṭṭam*—fishing cess.

¹¹¹ '*Kaṇakkilum-iṭṭuk-kollak-kaḍav-adaḱac-connōm*'.

¹¹² Muvēndira Vēḷān is the title assumed by high administrative officers.

¹¹³ *Tirumandira olai*—lit. the person in the royal house-hold who commits to writing on palm leaf (*olai*) the oral orders of the king-royal secretary.

Thus was the Lord pleased to order orally. This is the signature of Villavaràyan; this is the signature of.....Sittaraiyan; this is the signature of.....araiyan; this is the signature of.....yan; this is the signature of Vāṇadaràyan; this is the signature of Toṇḍaimān.¹¹⁴ 51st day of the 31st year.

May this be under the protection of all Māhēsvaras."

Inscription No. 167.

Place :—Tirumayam Taluk—Śāttanūr—Umāpatīśvara temple—on the south wall of the *ardhamāṇḍapam*.

Dynasty and King :—Cōla—Tribhuvanaccakravartikaḥ Tribhuvanavīra Cōla Dévar—Parakésari Kulōttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil, 21 lines.

Translation :—

"Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḥ Tribhuvanavīra Dévar: In this village of Śāttanūr of Ollaiyūr Kūrṇam in Kaḍalaḍaiyāḍilaṅgai-koṇḍa-cōla-vaḷanāḍu, I, Tirumanikkilār Dévan Umaiyorupākan,¹ a merchant of Aruvimānagaram, made the following endowment to the *Nāyanār* of Umāpatīśvaram² shrine in the Śrī Kayilāyam³ temple, Whom I installed and consecrated in this Śāttanūr:—

The tanks and lands that I bought from the *ūrār*,⁴ and reclaimed, *viz.*, the Meymoḷiyāṅkuḷam and its lands, Ponnankuḷam and its lands, Muttāṇḍiyārkuḷi and *vayal*, in all, three wet-lands, two tanks and one *kuḷi*.

The garden land that I purchased from Tirumaḷapāḍi Uḍaiyār and co-parceners, which lies to the west of the site that I bought to construct the Umāpatīśvaram temple, the garden land to the south of it, that I purchased from Kēraḷan Ādiyār, the garden land also to the south of it, that I purchased from Sundan and co-parceners, and the garden land to the north of the temple of this *Nāyanār*, which I purchased from the Lord of Tiruvagattīśvaram temple as *Tandēśvaravilai*,⁵ shall form the *tirumaḍai-vilākam*⁶ and *tirunandavanam*⁷ of this *Nāyanār*.

Declaring that these tanks and lands in this *Kuḍikkāḍu* shall form the endowment for the provision of rice and other articles of food for offerings and materials required for the adornment of this *Nāyanār* of

¹¹⁴ These persons who attest the charter are other officers of the king's secretariat.

¹ Umaiyorupākan is the Tamil equivalent of Ardhanārīśvara—the man-woman aspect of Śiva.

² The God was evidently named after the donor.

³ Śrī Kayilāyam = Sri Kailāsam (Skt.)

⁴ The village assembly.

⁵ This garden land was the property of the older temple Tiruvagattīśvaram. *Tandēśvaravilai* or *Caṇḍēśvaravilai*, literally means 'the sale amount paid into the hands of Caṇḍēśvara', and denotes conveyance of lands from or to the ownership of a temple. All transactions relating to the properties of a Śiva temple are made in the name of Caṇḍēśvara, the supposed chief steward, and custodian of Śiva's properties. The documents are drawn up in his name and on his behalf by the officials of the temple. He always occupies the subsidiary shrine on the north of the sanctum.

⁶ The enclosure round the temple which forms the processional street.

⁷ The temple garden.

Umàpatíśvaram, and that this shall continue for so long as the moon and sun endure, I, Tirumanikkilàn Dévan Umaiyorupàkan, gave these to the Náyánár of Umàpatíśvaram and inscribed this on stone.

May this be protected by all Māhészvaras."

Inscription No. 168.

Place :—Tirumayam Taluk—Śàttanúr—Umàpatíśvara temple—on the south wall of the *ardhamanḍapam*.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavíra Cólā Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil, 16 lines.

Translation :—

"Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavíra Cólā Dévar:

Whereas Tirumanikkilàn Dévan Umaiyorupàkan purchased from the *úrár* two *más* of land to the north of the *Kuḍikkádu* endowed as *dévaḍānam* to the Nayanár of Umàpatíśvaram in Śàttanúr by Aiyyar,

I, Kéralan Niśadharàjan, the Lord of Tirukkoḍuṅkunṇam,¹ hereby declared on the occasion of the consecration of the *Tiruppalliyarai Nácciyár*², consort of the Náyánár of Umàpatíśvaram, that the *irai kaḍamai*,³ *kár kaḍamai*,⁴ *nel kaḍamai*⁵ and whatever else is due from these two *más* of land shall be paid as an endowment for the provision of the daily offerings and service, for so long as the moon and sun endure."

Inscription No. 169*

Place :—Kuḷattúr Taluk—Nāṅguppatti vaṭṭam—Maḍattukkóvil—on the western wall of the first *prákāram*.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavíra Dévar, also called Kó-Parakésarivarman, who after taking Ílam, Madurai, and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virábhiśékham* and *viḡayábhiśékham* at Madurai—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil—16 lines, incomplete.

Translation :—

"Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavíra Dévar, also called King Parakésarivarman, who after taking Ílam¹ Madurai,² and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virábhiśékham*³ and *viḡayábhiśékham*⁴ at Madurai:

¹ Tirukkoḍuṅkunṇam is the name of Pirānmalai. Kéralan Niśadharàjan was the chief of the Ponnamarápati country.

² Goddess of the bed-chamber.

³ *Irai kaḍamai*—the Government tax.

⁴ *Kár kaḍamai*—the rent for the short-duration paddy harvest.

⁵ *Nelkaḍamai*—the rent for the long-duration or principal paddy harvest.

* Madras Epigraphical Collections No. 339 of 1914.

¹ Ceylon.

² Madura, the Pāṇḍiyan Capital.

³ Anointment as hero.

⁴ Anointment after victory.

Whereas, I, Ediriliccóḷakkaḍambaràyan⁵, also called Uruḍaipperumàn, the *maṇiyan*⁶ among the *araiyars*⁷ of this *nāḍu*, called Kónaḍu, also known as Kaḍalaḍaiyàdilaṅgaikonḍacóḷavaḷanàḍu, prayed for the safety of the sacred person of Ulakuḍaiyanàyanàr⁸ on the occasion of his visit to Madurai on a campaign,⁹ and took a vow to endow lands to the Lord Tirupperumànàṇḍa Nàyanàr¹⁰ as provision for daily worship and for temple repairs :

In fulfilment of the vow, I gave, with due oblations of water on the sacred hand of Piḷḷaiyàr¹¹, the lands in Punnaṅguḍi and the hamlets included therein, naming it Udaiyapperumàḷnallúr after the name of Coḷak-kónàr¹² and planting the trident stones¹³ on its boundaries. The boundaries thus fixed for Punnaṅguḍi are:—eastern boundary west of the Tribhuvana-víranperuvaḷi and Māṅguḍi lands: southern boundary to the north of the boundary of Ammaṅguḍi: western boundary to the east of the boundary of the Umaiyaṇḍi-éri tank: northern boundary to the south of.....”

Inscription No. 170.

Place :—Kuḷattúr Taluk—Nārttāmalai—Tirumalaikkāḍambar temple—on the rock to the east of the temple.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavíra Dévar, also called Kó-Parakésarivarman, who after taking Madurai, Ílam and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virábhīṣékham* and *viḷayábhīṣékham*—Parakésari Kulóttuṅga III—1178-1223 A. D.

Date :—Thirty-seventh year of the King, corresponding to 1214-15 A. D.

Language and Script :—Tamil, 28 lines.

Translation :—

“Hail! Prosperity! In the 37th year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavíra Dévar, also called King Parakésarivarman, who, after taking Madurai, Ílam¹ and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virábhīṣékham*² and *viḷayábhīṣékham*³ :

The lands and tank that we, the *nagarattóm*⁴ of Kulóttuṅga Cólappaṭṭiṇam, also called Teliṅgakulakālapuram⁵, in Irattapāḍikonḍacóḷavaḷanàḍu, sold to Danapālar, also called Kaḍamban Periyān, native of Parambaíyúr and a

⁵ Seems to be a Kaḷḷar chief.

⁶ *Maṇiyan* probably means ‘foremost’.

⁷ *Araiya*s-local chieftains administering the *Nāḍu*s.

⁸ *Ulakuḍaiyanàyanàr* is a term of respectful reference to the Emperor.

⁹ This probably refers to the third campaign against the Pāṇḍiyan King.

¹⁰ The God of Maḷattukkóvil.

¹¹ Piḷḷaiyar refers to Caṇḍésvara, the supposed custodian of the properties of the Śiva temple.

¹² Cólakkonár seems to be an important chieftain during these times: A. R. E. 504 of 1918, dated in the 4th year of Rajaraja III (1216—57 A. D.) from Tiruveṅkāḍu, Tanjore district, has Cólakkónár, also called Araiya Udaiyañjeydan, chief of Máttúr.

¹³ Tiruccúlakkal.

¹ Ílam—Ceylon.

² *Virábhīṣékham*—Anointment as hero.

³ *Viḷayábhīṣékham*—Anointment after victory.

⁴ *Nagarattóm*, the civic assembly—an ‘elected’ body in charge of the local administration of mercantile townships.

⁵ Both are names of Nārttāmalai, a corruption of Nagarattāmalai. Teliṅgakulakālapuram is the older name, referring to the title of Rájarāja.

merchant in this city, and Periya Dévar, also called Udaiyan Periyàn, native of Paḷuvúr and a merchant in this city, are Kunṛattúrkuḷam and *vayal*, lands of the lowest grade⁶ in this city, which lands we conveyed to these said two persons after exempting therefrom *īrai*⁷, for purposes of endowment as *kuḍinīṅgá dévadānam*⁸, whereof the four boundaries are:— eastern boundary to the west of the boundary of the *Palli*⁹, western boundary to the east of the boundary of the lands in Tāyanúr¹⁰, southern boundary to the north of the boundary of Kóvayal and the boundary of Kumàravayal, northern boundary to the south of the boundary of Kuḷattúr.

The amount received by selling the tank, wet-lands, dry-lands, and everything else therein, not excluding the land under crop¹¹, all included within the four boundaries thus fixed, to these said two persons for endowment as *kuḍinīṅgá dévadānam* is 68,000 *kāśu*. Having received in person this price of sixty-eight thousand *kāśus*, we conveyed this with all rights of disposal, viz., *dānam*, *dharmam* and *vikkiriyam*¹². The obligation of paying the *īrai* and *kuḍimai* taxes assessed by the *tiruvásal* of Ulakuḍaiyanāyanār¹³ and dues of every other description arising from the lands shall rest on the *nagaram*.

Further stipulations for the conveyance of these lands are:—of these said two vendees, the said Periyadévar, also called Udaiyan Periyàn, of Paḷuvúr, who has received an exact half share, shall supply thirty *kalams* of paddy to the *Kúttādūndévar*¹⁴ in the temple of *Tirumalaikkāḍambūr Nāyanār*¹⁵, the Lord of this *nagaram*, as provision for daily offerings; and the said Danapālan, also called Kaḍamban Periyàn, who has received an exact half share, shall supply thirty *kalams* of paddy to *Tiruvānaikkāvudaiya Nāyanār*, the *Nāyanār* of the Śrī Kailāsam temple¹⁶ in this *nagaram*. Thus, they shall supply in all sixty *kalams* of paddy if they get a full crop that will meet the entire tax demand¹⁷. When making this payment, they shall measure the sixty *kalams* of paddy by the *tiruccūlakkāl*¹⁸. In years where there is a crop failure, they shall, after due inspection and estimation of the standing crop by the authorities¹⁹, pay at the rate of two *kalams*,

⁶ *Innagar-kaḍai-kāl*—*Kaḍai* refers to the lowest grade or *taram* of the land as opposed to *mūḷal* (first) and *īdai* (medium).

⁷ *īrai*—Government tax.

⁸ *Kuḍi-nīṅga-dēvadānam*—a class of eleemosynary tenure: lands given as a gift to a temple (*dēvadānam*), without evicting the original tenants.

⁹ *Palli*—Jain temple or monastery.

¹⁰ Tāyanúr—the old name of Tāyinippaṭṭi.

¹¹ *Uṇṇilam-oḷvinriyē*.

¹² *Dāna-dharma-vikriyā*—disposal as a gift, or as an endowment for religious or charitable purposes, or by sale.

¹³ *Ulakuḍaiya-nāyanār-tiruvásalāl-pōnda-īrai-kuḍimai-mayyūm-eppērpattānarum*. *Ula-kuḍaiyanāyanār* is the term of respectful reference to the Emperor. *Tiruvásal*—lit., the gate of the palace, but idiomatically it refers to the revenue department. The term is still used in the sense of the revenue office or village munsiff's office in Nāñjināḍu—southern Tinnevely and eastern Travancore. (See Tamil Lexicon). *pōnda*—'in final settlement'.

¹⁴ *Kúttādūm-dévar* is the Tamil name of Naṭéśa.

¹⁵ The temple on Kaḍambarmalai, now called Kaḍambarkóvil.

¹⁶ This is the Śiva temple in the centre of the present village. The God is called Kailāsanātha.

¹⁷ *Puravaḍaṅgaviḷaiyil*—*puravu* is the revenue register or accounts.

¹⁸ *Tiruccūlakkāl*—a standard grain measure of capacity stamped with a trident.

¹⁹ *Viḷaiyāda-āṇḍu-payir-pārṭtu-viḷaiñja-niḷattukku*.

one *túni* and one *padakku* for each *má* of land from those lands which have yielded. Since this rate of assessment²⁰ has been made after due consideration of the fact that these lands are of the lowest grade and are located in the outer limits of this *nagaram*²¹, the payment shall be according to these fixed rates of assessment for so long as the moon and sun endure

Having thus agreed we, the *nagarattóm* of Kulóttuṅga cōla paṭṭiṇam, wrote this deed in favour of this Periyadévar, also called Udaiyan Periyàn, of Paḷuvúr, and Danapàlar, also called Kaḍamban Periyàn, of Parambaiyúr, and inscribed it on stone. By order of this *nagaram*²², I, Periyān Māṇikkaśóti, native of Marudúr and the accountant and scribe of this *nagaram*, wrote this deed to be inscribed on stone and put my hand hereunto. In attestation whereof this is the signature of Muḍikonḍacōla Teliṅgarayan, also called Malaiyan Dévan, native of Iṟuñjirai; this is the signature of Kānāṭṭu Vélān, also called Nambi Śeṭṭan, native of the above-said place; this is the signature of Kaḍamban Śeṅguḍiyān Gaṅgādhara, native of Parambaiyúr”.

Inscription No. 171.

Place:—Kulattúr Taluk—Śendamaṅgalam—Perumālkóvil—on the wall of the north *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar, who after taking Ílam, Madurai and the crowned head of the Paṇḍiyan, was pleased to celebrate his *virābhīṣekam* and *vijayābhīṣekham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirty-sixth year of the King, corresponding to 1213–14 A. D.

Language and Script:—Tamil, 6 sections of long lines.

Translation:—

“Hail! Prosperity! In the 36th—thirty-sixth—year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar, who after taking Ílam, Madurai, and the crowned head of the Paṇḍiyan, was pleased to celebrate his *virābhīṣekam* and *vijayābhīṣekam*:

We the *úróm*¹ constituting the *úr*² of Śendamaṅgalam in Peruvāyílnāḍu of Jayaśiṅgakulakālaṇaḍu, made the following endowment in favour of Śrī Rāmadévan Ílaiyaperumāḷ of the *Ātréyagótra*³, and a *Vaikhánasa*⁴, and

²⁰ *Variśai*—the customary rate.

²¹ *Ivvariśai*—*tāpittapaḍi*—*ivrayal*—*innagarattu*—*ellaip*—*puravāi*—*kaḍaittaram*—*ādālāl*—*ivvariśaip*—*paḍiyé*—*candrādittavarai*—*aḷappadāka*. *Kaḍaittaram*=last grade or *taram*.

This gives us an idea of the rates of *taram-faisal* fixed by the *nagaram*. Though the body had powers to exempt, reduce or enhance the rent, they were responsible to the Central Government for the total revenue from the village. Hence, they had to pay from other sources the amount of their remissions and thus pay off the total demand.

²² Civic assembly.

¹ *Úróṁ*—members of the village assembly.

² *Úr*—the village assembly.

³ *Gótra*—sept.

⁴ *Vaikhánasa*—a member of the Vaiṣṇavaite priestly class of that name. Another class is called *Pāñcarātra*.

Śri Rāmadévan Tiruvaraṅgan, who hold the hereditary right of worship in the divine presence⁵ of our Lord of Citraméḷivīṇṇagaram⁶, also called Tirúméṛkovil, in our village, for providing what is needed for daily offerings and service⁷ in this temple, and inscribed this deed⁸ on stone:—

Having taken possession of the low-lying lands⁹ (?) in the *tiruvīḍaiyāṭṭam*¹⁰ lands of our Lord, including two *taḍis* of land in the south-west of the precincts behind the temple¹¹, the well and tamarind trees therein, and two *varais* of low-lying lands (?) in the *Kuḍikkāḍu*¹² and the square plots¹³ to its north, they shall keep alight in the shrine of our Lord one lamp during the morning service¹⁴, one lamp during the midday service¹⁵ and four lamps during the night, in all six lamps, supply six measures of rice for food offerings,.....

To this effect this is the signature of Dévan Śelvan; this is the signature of Tirucciṛṇambala Vēḷan; this is the signature of Vēḷan of Peruvāyināḍu.

On this understanding¹⁶, we, the *úróm* constituting the *úr* of Śéndamaṅgalam, conveyed these lands to Nambi Ārúrar and Tiruvaraṅgan. In witness whereof I, Rājanārāyaṇa Vēḷan put my hand hereunto.”

Inscription No. 172.

Place:—Kulattūr Taluk—Annavāsal—Vṛddhapurīśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōḷa—Tribhuvanavīra Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirty-eighth year of the King, corresponding to 1216–17 A. D.

Language and Script:—Tamil—7 lines.

Translation:—

“In the 38th year of Tribhuvanavīra Dévar. Gift of utensils made by Pillai Śōḷakkónār¹ and sent by his horseman²:—

One *tirupparikalam*³ weighing 232 *palams*.

⁵ *Tirumurrattuk-kāni-udaiya*

⁶ Citraméḷivīṇṇagaram—*vinṇagaram* is the term for a Viṣṇu temple. ‘Citraméḷi’ shows the association with the famous merchant guild—the Ainnúṛṇuvar who invoke ‘Citraméḷisa’ as their deity in their Pirānmalai record.

⁷ *Nitta-nimandam*.

⁸ *Pariśu*

⁹ *Āḷam*

¹⁰ *Tiruvīḍaiyāṭṭam*—a class of eleemosynary tenure.—lands belonging to a temple.

¹¹ *Tiruppurakkaḍai-taḍi-iraṇḍum*.

¹² *Kuḍikkāṭṭil-āḷam-iruvaraiyilum*.

¹³ *Neḍuṅgan*

¹⁴ *Śīru-kālai-sandi*.

¹⁵ *Ucciyam-pódu*.

¹⁶ *Sayīñaiyānamaiikkum*.

¹ Pillai and Nammaganār are titles of affection bestowed by the King on important feudatories. Śōḷakkón, who also figures in No. 504 of the Madras Epigraphical Collections for 1918 as Araiyaṛ Udaiyañceyḍán also called Śōḷakkónār, Chief of Máttūr, was an important feudatory. See also P. S. I. 169.

² *Kūliccévakar*.

³ Plate of gold for offerings.

One *vattil*⁴ weighing 38 *palams*.

These two hundred and seventy *kalāñjus*⁵, by weight, are his gift."

Inscription No. 173.

Place:—Kulattūr Taluk—Nārttāmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Tribhuvanavīra Dévar who after taking Iḷam, Kambalam, Madurai, Karuvūr and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhiśékham* and *vijayābhiśékham*—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date:—Thirty-eighth year of the King, corresponding to 1216—17 A. D.

Language and Script:—Tamil—17 lines, incomplete.

Translation:—

"Hail! Prosperity! In the 38th year of Tribhuvanavīra Dévar, who after taking Iḷam¹, Kambalam², Madurai³, Karuvūr⁴, and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhiśékham* and *vijayābhiśékham*⁵ .:

We, the Śiva Brāhmaṇar, serving in the sanctum of the *Nāyanār* who abides in Tirumalaikkaḍambisvaram, as the Lord of Kulóttuṅgacōḷāpaṭṭiṇam, also called Teluṅgakulakālapuram⁶, in Iraṭṭapāḍikonḍacōḷaṇaḍu, received the following gift from Jayaṅkonḍacōḷaśilaiṣeṭṭiyār also called Maṇin Aṇḍan, a merchant in this city and native of Neḍuvāyil, in the presence of Kiḷadariyār Śórān, as endowment for the provision of one *nāḷi* of rice per day for offerings to Dakṣiṇāmūrti Nāyanār, who is installed in this temple and protecting us:—

This Śórān, having received in full the money,.....
that he agreed to along with us,.....one *nāḷi* of rice.....
.....⁷ "

Inscription No. 174*

Place:—Ālaṅgudi Taluk—Tiruvaraṅguḷam—Haratīrthésvara temple—Brhadambāl shrine—on the east wall.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Kulóttuṅgacōḷa Dévar, who was pleased to take Madurai and the crowned head of the Pāṇḍiyan—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date:—Thirty-ninth year of the King, corresponding to 1217—18 A. D.

Language and Script:—Tamil, 14 lines.

⁴ Cup of gold.

⁵ The weights *palam* and *kalāñju* are equated.

¹ Ceylon.

² Kambalam—probably Kampili in the Bellary District. This is the only epigraph to mention this place in the list of conquests.

³ Madura—the Pāṇḍiyan capital.

⁴ Karūr—the capital of the Kōngu Céras.

⁵ Anointment as hero, and anointment as victor.

⁶ The old names of Nārttāmalai

⁷ Ends abruptly.

• Madras Epigraphical Collections No. 320 of 1914.

Translation :—

“Hail! Prosperity! In the 39th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacóla Dévar, who was pleased to take Madurai and the crowned head of the Pāṇḍiyan, Piràtti Ālvār also called Kaṇṇuḍaipperumāl, the daughter of Niṣadharàjar, also known as Kéralaṇḍār¹, of Ponnamaràpati in Puṇamalai nāḍu² of Ràjéndracólaṇaḍu³ in Ràjaràjappāṇḍināḍu⁴, and the Queen of Niṣadharàjar, the lord of Tirukkoḍuṅkunṇam⁵, caused this shrine to be constructed ”.

Inscription No. 175.

Place :—Kulattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—second *gópuram*—on the left wall.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacóla Dévar who was pleased to take Madurai and the crowned head of Vīra Pāṇḍiyan—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty ninth year of the King, corresponding to 1217–18 A. D.

Language and Script :—Tamil, 10 lines, defaced.

Translation :—

“Hail! Prosperity! In the 39th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacóla Dévar who was pleased to take Madurai and the crowned head of Vīra Pāṇḍiyan :

In order to provide for a daily allotment¹ for a *vádyam*²-service in the temple of the *Náyanár* of Tirukkunṇākkuḍi³, the Lord of Vaḍapanaṅgaṭṭu-nāḍu in Jayasiṅgakulakālaṇaḍu, I, Aṅgarāyan also called.....ppai Śóṛān, native of Perumpuliyūr in this nāḍu, made the following endowment from the lands given to me as *udirappatti*⁴, for my son who perished in the Kuttaṅguḍi strife :

I, Angarāyan, hereby gave to Parāśivan Poṅgalakkuḍaiyān Uḍaiyān, the *munkúṛru-vádyamárāyan*⁵ in the temple of this *Náyanár*, as an endowment for this music, to last for so long as the moon and sun endure, lands..... measuring one *má* and a half, equivalent to two hundred and fifty *kulīs* as measured by the *onpadirradikkól*⁶, in order to supply ten *nālis* of paddy per day ”.

Inscription No. 176*

Place :—Ālaṅguḍi Taluk—Tiruvaraṅguḷam—Haratīrthésvara temple—on the east wall, south of entrance, of the *maṇḍapam* in front of the central shrine.

¹ Niṣadharàjar—were a line of chieftains ruling over the Ponnamaràpati and Pirānmalai districts.

² Name of the district.

³ Name of the division.

⁴ Name of the province.

⁵ Name of Pirānmalai.

⁶ *nitta-nimandamāka*.

² *vádyam*—musical instruments in general. Here it seems to refer to those used in dance music.

³ Tirukkunṇākkuḍi—old name of Kunṇāṇḍārkóvil—popularly ‘Kunnāṇḍārkóvil’.

⁴ *udirappatti* is ‘blood-money’—the fine paid to the next of kin for the slaughter of a relative.

⁵ *munkúṛru-vádyamárāyan*—probably the chief musician (*vádyamárāyan*) who accompanies the dance in the divine presence (*munkúṛru*). *Vádyamárāyan* is a title conferred on distinguished musicians.

⁶ *Onpadirradikkól*—nineteen feet (?) staff—a standard land-measure.

* Madras Epigraphical Collections No. 273 of 1914.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavíra Dévar who, after taking Madurai, Iḷam and Karuvúr and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virábhiṣékham* and *viṣayábhiṣékham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Fortieth year of the King—third day of the month of *Karṇadākam*—corresponding to 1218–19 A. D.

Language and Script :—Tamil—incomplete.—19 lines.

Translation :—

“ In the 40th—fortieth—year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavíra Dévar, who, after taking Madurai, Iḷam¹, Karuvúr², and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virábhiṣékham*³ and *viṣayábhiṣékham*⁴, We, the *náttóm*⁵ constituting the *nádu*⁶ of Kúrappattālvu Caturvédimāṅgalam of Vallanāḍu in Rajarāja-vaḷanāḍu, having met, on the third day of the month of *Karṇadākam*⁷, in the *Tévum tirivum uḍaiyán-tiru-māṇḍapam* in the holy temple of the *Náyanár* of Tiruvarankuḷam, all members being present, recorded the following resolution, which we unanimously passed, and inscribed it on stone :—

We shall protect the *Kuḍimakkal*⁸ residing within the four bounds⁹ of this sacred place¹⁰ of this *Náyanár*. We shall protect all the *dévaḍanam* lands outside this¹¹, and the *kuḍimakkal* therein.

While thus under our protection, if any one commits cattle-lifting and such other mean thefts¹², we shall confiscate two *más* of wet-land and plant the trident stone on its boundaries as forfeit to the God, and restore whatever is stolen or plundered¹³.

All the wet-lands and dry-lands that the residents of this sanctified place, viz., the *Śivabrāhmaṇar*¹⁴, *Ṣettikal*¹⁵, *Vellālar*¹⁶, *Kaikkólar*¹⁷, *Dévaraḍiyár*¹⁸,

¹ Madurai—Madura, the Pāṇḍiyan capital. Iḷam—Ceylon.

² Karuvúr—Karur, the Céra capital.

³ Anointment as hero.

⁴ Anointment as victor.

⁵ Representatives of the district assembly (*nádu*).

⁶ The district assembly.

⁷ *Karṇadākam*—The sign Cancer in the zodiac—Corresponding to the fourth month of the Tamil calendar *Āḍi*.

⁸ *Kuḍimakkal*—the 18 castes dependent upon the *vellālar* tenants of the village, viz., *vannán* or washerman, *návitán* or barber who was also physician and surgeon, *kuyavan* or potter, *tattán* or goldsmith, *kannán* or brass and coppersmith, *karraccan* or mason, *kollan* or blacksmith, *taccan* or carpenter, *eṇṇai váṇikan* or oil-monger, *uppuvváṇikan* or salt-monger, *ilaiváṇikan* or betel-seller, *paḷḷi* or watchman, *púmálaikkáran* or florist, *paraiyan* or public drummer, *koviṛkuḍiyán* or conch blower, *occan* or temple drummer, *valaiyan* or fisherman, and *pánan* or bard.

⁹ *varam*.

¹⁰ *tiruppati*.

¹¹ *puṛa-dévaḍánaṅgaḷ*.

¹² *Śidambukaḷ*.

¹³ *parittanapiḍittana*.

¹⁴ *Śiva-brāhmaṇar*—the priestly class of Brahmins who conduct worship in the temple.

¹⁵ *Ṣettikal*—the Chettiyars of the place—the *vallanāttuccettiyárs*.

¹⁶ *Vellālar*—the cultivating class.

¹⁷ *Kaikkólar*—the piper or weaver class.

¹⁸ *Dévaraḍiyár*—lit., the women dedicated to service in the temple—the “dancing-girls”

*Kaṇmālar*¹⁹, *Idaiyar*²⁰, and others who have come to dwell here, purchased from us shall be *kuḍi-niṅgā-dēvadānam*²¹, and they shall pay all the dues to our *Nāyanār*. By way of these payments He shall receive ten *kalams*, one *tīṇi* and one *padakku* of paddy from every *mā* of wet-land, and fifteen and a half *kāsu* from every *mā* of dry-land.

Declaring these lands to be *kuḍi-niṅgā-dēvadānam* of the Lord, the *Nāyanār* of Tiruvarankuḷam, and stipulating that the dues by way of paddy and *kāsu*, payable in the above manner, shall be paid to Him for so long as the moon and sun endure, we, the *nāttóm* constituting the *nādu* of Vallanādu, had this deed inscribed on stone and copper-plate in favour of the *Nāyanār* of Tiruvarankuḷam.

(We further undertake to) protect the *kuḍimakkal* who cultivate the lands, and see that no trouble arises,.....
.....”

Inscription No. 177.

Place:—Kulattūr Taluk—Kunnāṇḍarkóvil—Parvatagirísvara temple—on the wall of the northern rock-cut cave.

Dynasty and King:—Cóla—Tribhuvanaccakravartikal Tribhuvanavíra Dévar (?) also called Kó-Ràjakésarivarman¹

Date:—Fortieth year of the King corresponding to 1218–19 A. D. (?)

Language and Script:—Tamil, parts not accessible, 7 lines.

Translation:—

“Hail! Prosperity! In the fortieth year of Tribhuvana.....
.....(?) also called Kó-Ràjakésarivarman¹. For the Cittirai festival of the *Mahádévar* of Tirukkunṛakkuḍi in Vaḍapanāṅgāttunādu of Jayaśiṅgakulakālaṇādu, the amount received from Viḷiṇḍaraiyan Taṇḍavi.....also called.....of Tiruvaḷundúr nādu in.....Cólavaḷanādu is.....of *pon* and interest thereon and three-fourths *kāsu*.....”

Inscription No. 178.

Place:—Kulattūr Taluk—Vayalógam—Viśvanāthasvāmi temple—on the wall to the north of the entrance.

Dynasty and King:—Cóla—Tribhuvanaccakravartikal Śrī Tribhuvanavíra Dévar who, after taking Madurai and Ílam, was pleased to celebrate in Madurai, his *virābhiṣékham*, and *vijayābhiṣékham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Lost (43rd year, corresponding to 1221–22 A. D. ?)¹

Language and Script:—Tamil, date damaged, 9 lines.

¹⁹ *Kaṇmālar*—artisans—goldsmiths, blacksmiths, brass-smiths, masons, carpenters, etc.

²⁰ *Idaiyar*—shepherds.

²¹ *Kuḍi-niṅgā-dēvadānam*—an eleemosynary tenure; lands given to a temple, from which the cultivating tenants were not evicted on conveyance.

¹ The name is not complete and the identification of the King is doubtful. The title Rājakesari is clear in the inscription, and Kulóttuṅga III, to whom this inscription is assigned in the ‘Chronological List of Inscriptions,’ was a Parakésari. The reading ‘Tribhuvana’ is there, but ‘víra’ is conjectural. It may stand for ‘Tribhuvanaccakravartikal’. Probably this is an inscription of Rājakesari Kulóttuṅga I, (1070–1122 A. D.), if so the date must be 1110–11 A. D.

Translation :—

“Hail! Prosperity! In the 43rd (?)¹ year of Tribhuvanaccakravartika! Śrī Tribhuvanavīra Dévar, who, after taking Madurai and Īlam, was pleased to celebrate in Madurai, his *virābhiṣékham*² and *vijayābhiṣékham*³: The following is the gift that I, Kulóttuṅgacóla Kaḍambarāyan also called Terṛan Araśarkaḷañjappirandān, gave to the *Nāyanār* of Tiruvagattiśvaram, the Lord of Vayalakanāḍu⁴ in Kaḍalaḍaiyāḍilaṅgaikoṇḍacólaḷalanāḍu :—

I, Kulóttuṅgacóla kaḍambarāyan, also called Terṛan Araśarkaḷañjappirandān, praying for the welfare of Appāṇḍār, gave to this *Nāyanār*, with due oblations of water, the lands in Kalippaḍakki and everything on and round them, as *iṛaiyili-dēvadānam*⁵ and inscribed this gift on stone.”

Inscription No. 179

Place :—Tirumayam Taluk—Śāttanūr—Umāpatiśvara temple—on the south wall of the *ardhamandapam*.

Dynasty and King :—Cóla—Tribhuvanaccakravartika! Śrī Kulóttuṅgacóla Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Lost.

Language and Script :—Tamil—4 long lines.

Translation :—

“Hail! Prosperity! In the.....year of Tribhuvanaccakravartika! Śrī Kulóttuṅgacóla Dévar—the gift that I, Nikaḷdarāyan, also called Tirukkoḍunkunṛamuḍaiyān¹ of Tiruvālattūr, gave to the *Nāyanār* who abides in the Umāpatiśvaram shrine of the Śrī Kayilāyam² temple in Śāttanūr in the Ollaiyūr Kúṛṇam of Irattapāḍi-koṇḍa-cóla-ḷalanāḍu :—

I, Nikaḷdarāyan also called Tirukkoḍunkunṛamuḍaiyān of Tiruvālattūr, gave, with due oblations of water, the *kudikkāḍu* called.....and everything in and round it, free of *iṛai* and *antarāyam*.³ May this be under the protection of all Māhēsvaras”.

Inscription No. 180.

Place :—Kuḷattūr Taluk—Panaṅguḍi—Agastiśvaram temple—on the west wall.

Dynasty and King :—Cóla—Tribhuvanaccakravartika! Śrī Kulóttuṅga cóla Dévar, also called Kó-Parakésarivarman—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Begins with the *praśasti* of the king commencing with the words *puyal-varappi-ḷaḷam-peruka*, etc.*

Date :—Lost.

¹ See Professor K. A. N Sastry, *Cólas* Vol. II, Part II, Page 715, note 63.

² Anointment as hero.

³ Anointment as victor.

⁴ Vayalakam is the old name of Vayalógam.

⁵ *iṛaiyili-dēvadānam*—class of eleemosynary tenure—lands presented to a temple and declared tax-free.

¹ Niśadharājan, lord of Tirukkoḍunkunṛam or Pirānmalai.

² Śrī Kailāsam.

³ *iṛai*-government tax; *antarāyam* tax levied by the local administrative body.

* The *praśasti* closely resembles that of No. 85, S. I. I., III, except for the first two words which are ‘*puyal váyttu*’. This is the only inscription in the State which begins with this form of the *praśasti* of Kulottuṅga III.

Language and Script :—Tamil—the latter part of the *praśasti*, the date and text are much damaged—10 lines extant.

Translation :—

“Hail! Prosperity! (In the.....year of Tribhuvanaccakravartika! Śri Kulóttuṅga Cōla Dévar also called Kó-Parakésaripanmar), who put on the magnificent crown, in order to protect the country for a long period of prosperity, while the rains were abundant¹ and the fertility of the land increased², while the following of the four Vēdas, which are true for ever, prospered³, the Goddess of Fortune and the Goddess of Victory abode in all glory⁴, his golden parasol, white like the moon, was brilliant⁵, the vanquished kings worshipped at his feet⁶, the Goddess of the earth rejoiced in her heart⁷, the Code of Manu prevailed in all glory⁸, and the authority of his discus and sceptre spread in all directions.⁹

Who sent an army, at the request of Vikrama Pāṇḍiyan, and disfigured the face of the son of Vira Pāṇḍiyan¹⁰.....

”11

Inscription No. 181.

Place :—Kulattūr Taluk—Kuḍumiyāmalai—Mélaikkóvil—on the south wall of the *mandapam* in front of the rock-cut shrine.

Dynasty and King :—Cōla—Tribhuvanaccakravartika! Śri Rājarāja Dévar—Parakésari Rājarāja II, 1146–73 A. D.¹

Date :—Fifth year of the King, corresponding to 1150–51 A. D.

Language and Script :—Tamil—12 lines.

Translation :—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartika! Śri Rājarāja Dévar: Whereas, Vīramaḷakiya Pallavarāyan, also called Naṇṇan Periyān, one the *ahambadi-maṇa-mudalika!*² serving under Kulóttuṅga Cōla Kaḍambarāyan, also called Tannan Edirillāpperumāl, the *sār-araiyan*³ of this *nāḍu*, made a gift of a lamp to the *Mahādévar* who abides in the

¹ The text has ‘*puyalvarappi*’ whereas S. I. I.; III, No. 85 has *puyal-peruka*, No. 86, and 87 *ibid* have *puyal-vāyttu*.

² *Valum-peruka*.

³ *Poyyāda-nān-maraiyin-seyal-vāyppa*.

⁴ *Tirumakaḷum-jayamakaḷum-śirandu-vāḷa*.

⁵ *Veṇ-madi-por-kuḍai-viḷaṅga*

⁶ *Vēl-vēndar-aḍi-vaṇaṅga*

⁷ *Maṇ-maḍantai-manam-kaḷippa*; S. I. I.; III, No. 85, has *manam-makiḷa*.

⁸ *Manu-nīdi-taḷaittōṅga*; S. I. I.; III, No. 85 has *manuvin-neri*.

⁹ *Cakkaramum-sēṅgolum-tikkanaittum-śela-naḍappa*; S. I. I.; III No. 85, has *tanit-tanaittum śela-naḍakka*.

¹⁰ The text should read “*Vikkirama-pāṇḍiyan—vēṇḍa-viṭṭa-taṇḍāl-Vira-pāṇḍiyan-makan* (instead of *Vikkirama-pāṇḍiyan-makan*), etc.

¹¹ Rest much damaged.

¹ Identified as Rājarāja III (1216–57 A. D.) and included under the inscriptions of his time in the “Chronological List of Inscriptions.” The chief Kulóttuṅga Cōla Kaḍambarāyan, also called Tannan Edirillāpperumāl, was a contemporary of Rājarāja II and of his successor Rājādhirāja II. Cf. P. S. I. 138 (A. R. E. 337 of 1914) and 135 (A. R. E. 355 of 1904).

² *Agambadi-maṇa-mudalika!*—a Maṇavar chieftain or nobleman of the Ahambadiyar sect.

³ *Śār-araiyan*—viceroys or administrators of a province.

Tirumérñali⁴ as the Lord of Tirunalakkunṇam⁵ in Kunṇiyúr nàḍu of Irattapāḍi-konḍa-cōḷa-vaḷanàḍu, for which one *uḷakku* of ghee is to be supplied daily from a flock of ninety-six sheep;

We, the *Śivabrāhmaṇar*⁶ of this temple, Bhàradvāji⁷ Mādankunṇan, Nārpat-tenṇāyirakkattan Muḍivilāmudal, Kaṇṇumāṇikka.....
 Śurri Kunṇan, Amba.....ndra.....
 ayyāru Dévan.....
 shall supply the ghee with the forty-eight sheep and thirteen cows that we have received therefor.

I, Vīramāḷakiya Pallavarāyar, also called Narṇan Periyān, hereby gave one lamp, made of *tārā*⁸ and weighing 50(?)⁹ including the core.¹⁰ May this be under the protection of all Māhēśvaras."

Inscription No. 182.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravarikaḷ Śri Rājarāja Dévar, also called Kó-Parakésaripanmar—Parakésari Rājarāja II, 1146–1173 A. D.¹

Begins with the *praśasti* of the king commencing with the words *tirumādum-puvimādum-jayamādum*, etc.

Date:—Sixteenth year of the King, 266th day, corresponding to 1161–62 A. D.²

Language and Script:—Tamil—6 long lines—slightly damaged.

Translation:—

"Hail! Prosperity! On the 266th day of the 16th year of Tribhuvanaccakravarikaḷ Śri Rājarāja Dévar, also called King Parakésarivarman, who, while the Goddess of Prosperity³, the Goddess of the Earth, the Goddess of Victory,⁴ and the Goddess of Learning residing in the tongue, lovingly embraced him:

While the followers of the sacred *vēdas* observed strictly all the codes prescribed therein, and consequently the land flourished exceedingly in fertility,⁵ crowned himself with the bejewelled crown to which he had rightfully succeeded, when the moon of his white parasol was shining as if it were the sole shelter⁶ under which the eight elephants of the

⁴ Mélaikkóvil.

⁵ Tirunalakkunṇam—the old name of Kuḍumiyāmalai.

⁶ *Śivabrāhmaṇar*—priests of the Śaivaite order.

⁷ Of the *Bhàradvāja gótram* (sept.)

⁸ *Tārā*—alloy of copper (8 parts) and tin (5 parts).

⁹ The unit is not mentioned.

¹⁰ *Uṭkaru-uḷ paḍa*; *uṭkaru* may be the earthen core inside the casting.

¹ This inscription belongs to Rājarāja II, and not to Rājarāja III, as assigned in the "Chronological List of Inscriptions". The *praśasti* is identical with that of Rājarāja II, (see P. S. I. 135 & 136), except for slight variations in the first line (see below).

² The date may also be read as '11th' year.

³ P. S. I. 135 & 136 have *pūmaruviya-tirumādu*—'Goddess of Prosperity enshrined in the Lotus flower.'

⁴ P. S. I. 135 & 136 have *puvi-maruviya-jayamādu*—'Goddess of Victory cherished on earth.'

⁵ P. S. I. 135 & 136 have—'arumaiyavar-vidi-neri-yanaittum-taḷaittōnga' while the reading here is 'arumaiyavar-vidi-neri-unarndu-nir-taḷaittōnga.'

⁶ *Tanikkūdam*.

quarters rested,⁷ his sceptre was chasing away *karuṅgali*⁸ like a thief, and his mighty *discus*⁹ with its rays of brilliance followed extending its authority ever more widely :

Who, while the kings called Villavar¹⁰, Iraṭṭar,¹¹ Mīnavar,¹² Śīṅḷar,¹³ Pallavar and others¹⁴ paid obeisance, governed the earth with his wisdom, which was beyond imagination¹⁵, seated enthroned on the Throne of Victory, along with Bhuvanimuḷududaiyāḷ, his queen :

The orders of the revenue department¹⁶ in respect of a *dēvadāna iṛaiyili*¹⁷ granted by royal decree :—

Ten *vēlis* of land in Pudevūr of this *nāḍu* are hereby granted, from this sixteenth *pacān*¹⁸, as *dēvadāna-iṛaiyili* to pay and provide for the requirements of the service¹⁹ of the *Mādēvar*, who abides in Tirunalakunṇam,²⁰ as the Lord of Kuṇṇuśūlnāḍu in Iraṭṭapāḍikonḍacōḷavalanāḍu, also called Kōnāḍu.

Having entered these ten *vēlis*, I Paḷaiyanūruḍaiyān,²¹ the *puravarīśikānā-nāyakam*,²² signed hereunder. This is the signature of Toṇḍaimān.²³ This is the signature of Neṇkunṇaṅkaḷiyān, the *puravarīśikānattu mukavaḍam*.²⁴ This is the signature of Maḱaḍamaṅḷalamuḍaiyān, the *puravarīśi-kānattu-mukavattī*.²⁵

Inscription No 183*

Place :—Ālaṅḡḍi Taluk—Tirugōkarṇam—Gōkarṇēsvara temple—on the rock to the left of the steps leading to the tarn on the north of the rock-cut shrine.

⁷ *Tīṅḷ-venkudai-tīśai-kalīrettum-taṅga-tanikkūḍam-tān-ena-vīḷaṅga*.

⁸ *Karuṅgali*—the dark age of misery, famine and strife.

⁹ *Discus*—symbol of authority.

¹⁰ *Villavar*—Cēra.

¹¹ *Iraṭṭar*—Rāṣtrakūṭa.

¹² *Mīnavar*—Paṇḍiya.

¹³ *Śīṅḷar*—Singhalese king.

¹⁴ Ins. 135, 136, and this have—*Mudaliyar*.

¹⁵ *Ennarum-karpil-maṇṇakam-purandu*; *karpu*—wisdom acquired by great learning.

¹⁶ *Uḷvari*—see Ins. 126.

¹⁷ A kind of tenure—tax-free land given to a temple.

¹⁸ *Pacān*—harvest year.

¹⁹ *Nimandaṅgal*.

²⁰ Old name of Kuḍumiyāmalai.

²¹ Paḷaiyanūruḍaiyān—There was a Pallavarāyar feudatory of Rājādhirāja II, who was also a contemporary of Kulottuṅga III, in the early years of his reign, called Paḷaiyanūr Uḍaiyān Vēḍavanam Uḍaiyān Ammaiappan, also called Anṇan Pallavarāyan. He came into prominence early after Rājādhirāja's accession, and thus was also a later contemporary of Rājādhirāja II. He made a gift to Tiruvārūr (M. E. R. 538 of 1904) in the second year of Rājādhirāja II. It was he who decided the proportion in which the lands of Perumānāmbi were to be distributed on his death among his relatives (M. E. R. 433 of 1924) in the 12th year of the King. This inscription narrates the war of the Pāṇḍiyan succession, recounts the services of this chief to the State and ascribes to Anṇan Pallavarāyan a prominent part in the events (See Prof. Sastri, *Cōlas*, II, 1, pp. 102–3 & 109). In the 10th year of Kulottuṅga III, a Paḷaiyanūr Uḍaiyān figures in M. E. R. 259 of 1925.

²² *Puravu-varīśai-kāna-nāyakam*—The chief officer (*nāyakam*) who supervises (*kāna*) revenue settlement and accounts (*puravu varīśai*).

²³ Toṇḍaimān was probably one of the chief officers—a royal secretary.

²⁴ *Puravu-varīśai-kānattu-mukavaḍam*—the head (*mukavaḍam*) of the office of revenue settlement and accounts.

²⁵ *Puravu-varīśai-kānattu-mukavattī*—Chief scribe (*mukavattī*) of the office of revenue settlement and accounts.

* M. E. R. 410 of 1902—text published in 'South Indian Inscriptions'—Vol. VII, No. 1043.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216–57 A. D.

Date :—Twentieth year of the King, corresponding to 1235–36 A. D.¹

Language and Script :—Tamil—20 lines—damaged.

Translation :—

“In the (20)th year of Tribhuvanaccakravartikaḥ Śrī Ràjaràja Dévar, I, Vācciyān,² one of the servants³ of Sómala Déviyār who was the ‘mother’⁴ of Sómisvara Dévar⁵—son of Póśaḥ Śrī Vira Naraśiṅga Dévar of Doraisamudram,⁶ made the following endowment to secure the welfare of my mother, Mañjavi and father, Pāruśadévar, to the *Nāyanār* who abides in Tirugókarnam in Tenkaviranāḍu, in order to provide for the continuance of one lamp, which was kept alight daily from a former occasion, for keeping alight another lamp daily from the first day of the *uttarāyaṇam*⁷ and for the supply of two *nālis*⁸ of flowers for the garland⁹, for which additional endowment, the Śivabrāhmaṇar¹⁰ of this temple shall receive the price fixed for one half of the wet-lands and one half of the dry-lands included within the boundaries of the Adampalli¹¹ lands, which I have already bought and endowed, and maintain this for so long as the sun and moon endure. May the feet of whoever protects this charity be placed on my head. May these prosper.”

Inscription No. 184*

Place :—Kuḷattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—on the wall to the north of the second *gópuram*.

Dynasty and King :—Cóla—Śrī Ràjaràja Dévar—Parakésari Ràjaràja II; 1146–1173 A. D.¹

Date :—Second year of the King, corresponding to 1147–48 A. D.

Language and Script :—Tamil, 7 lines, incomplete.

¹ M. E. R. 410 of 1902 = S. I. I. VII, 1043, gives the date as the 10th year, whereas the P. S. I. (Texts) gives 20th year. Except for the difference in the years, the texts are identical. Prof. Sastri, in his ‘Colas’ II, ii, pp. 732 & 749 refers to these as two separate inscriptions—10th year M. E. R. 410 of 1902; S. I. I., VII, 1043: 20th year P. S. I., 183.

² Reading in S. I. I., 1043. P. S. I., 183 has Vāccayar.

³ *Śrīruppillai*—See also M. E. R. 242 of 1929–30.

⁴ This Sómala Déviyār seems to be the Sómala Dévi, sister of Vira Narasimha II the Hoysala King, who “was like a mother” to Vira Sómésvara, the son of Narasimha II by his queen Kálala Dévi. Mys. Gazz. II, ii, p. 1382.

⁵ Vira Sómésvara, (1234–62 A. D.), the son and successor of Vira Narasimha and maternal uncle of Rájendra Cólā III who succeeded Rájarāja III after murdering him.

⁶ Vira Narasimha II, the Hoysala (in Tamil—‘Póśaḥ’) King (1217–35 A. D.), who established on the throne the dethroned Cólā King Rájarāja III, after defeating Māravarman Sundara Paṇḍiya I, and rescued Rájarāja III from prison in which he was put by Kó-Peruñjīnga, the rebel Pallava vassal, and restored him to the throne for a second time in 1229–32 A. D.

⁷ *Uttarāyaṇam*—period of the sun’s progress towards the north for six months from the month of *Tai*.

⁸ A measure.

⁹ *Tiruppallittānam*.

¹⁰ The class of Śaivite Brahmīns who conduct worship in temples.

¹¹ *Adampalli* or *Adampalli* probably refers to the lands of the Jain temple on the Śaḍaiyāpparai near by.

* Madras Epigraphical Collections No. 372 of 1914.

¹ Included under the unidentified Rájarājas in the “Chronological List of Inscriptions”. Prof. K. A. N. Sastri, in his ‘Colas’ II, ii, p. 647, includes this in the list of inscriptions under Rájarāja II.

Translation :—

“Hail! Prosperity! In the second year of Śrī Ràjaràja Dévar: We, the *Nagarattóm*² of Virudharàjabhayaṅkarapuram,³ also called Peruṅguḍi, shall pay, as tenants⁴ under the *Náyanár*, Kunṟapperumàn,⁵ one thousand *kásus* annually as perpetual tax.⁶ The *araiyars*⁷ of Vaḍapanaṅgattunàḍu shall protect us. In this *náḍu*, if there be any.....(who molests or murders one of us?).....should get.....”

Inscription No. 185.

Place :—Kuḷattúr Taluk—Nirpaḷani—Vaḷarmadiśvarar temple—on the west wall of the *gópuram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216–57 A. D.¹

Date :—Second year of the King, corresponding to 1217–18 A. D.

Language and Script :—Tamil—8 lines.

Translation :—

“Hail! Prosperity! Whereas, we, the *Śivabrāhmaṇar*², who hold hereditary right of divine service³ in the temple of the *Náyanár* of Vaḷarmadiśvaram, the Lord of Nirpaḷani in the Uṟattúr Kúṟram of Kaḍalaḍaiyàdilaṅgaikoṇḍa-cóḷavaḷanàḍu, also called Kónàḍu, namely Viraiyàḍi Uḍaiyàn of the *Káśyapagótra*⁴ and members of his family, who hold the right of service for one-third of the number of days (in a month?), Viḷumi Uḍaiyàn of the same *gótra* and members of his family who hold the right of service for one-third of the number of days (in the month?), and Dévan Anḍan and Viraiyàḍi Ālavandàn of the *Pullāli gótra*, who hold the right of service for one-third of the number of days (in the month), have jointly received six hundred *kásus* from Kàṭṭiyakaiyar, also called Anḍar Selvar:

We all jointly, shall treat this as an endowment, and keep alight one lamp for this *Náyanár*, perpetually, for so long as the moon and sun endure.”

² *Nagarattóm*—members of the civic assembly.

³ The City is named after Virudharàjabhayaṅkara, the title of Kulóttuṅga I, meaning ‘the terror to the enemy king Virudharàja or Vikramáḍitya VI’. The Ràjaràja who came after Kulóttuṅga I was Ràjaràja II.

⁴ *Kuḍimakkalāy*.

⁵ Kunṟapperunán—the Lord of the hill. Tamil for Parvatagiriśvara.

⁶ *Āṭṭaikku-vāḍākkadamaiyāka*.

⁷ Local chieftains, who administer the *naḍu* and are entrusted with the duties of watch and ward in the territory.

¹ Included under the unidentified Ràjaràjas in the ‘Chronological List of Inscriptions.’ The king seems to be Ràjaràja III, since one *Śivabrāhmaṇar* mentioned in this record is the same as the one in P. S. I. 160, of the 28th year of Kulóttuṅga III, in the same temple.

² The class of Śaivaite Brahmins who are priests in a temple.

³ *Kóvīr-kāni-uḍaiya*.

⁴ Sept.

Inscription No. 186*

Place :—Kulattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—on the wall to the south of the second *gópuram*.

Dynasty and King :—Cóla—Śri Ràjarāja Dévar—Parakésari Ràjarāja II, 1146–73 A. D.¹

Date :—Third year of the King, corresponding to 1148–49 A. D.

Language and Script :—Tamil, 7 lines.

Translation :—

“Hail! Prosperity! In the third year of Śri Ràjarāja Dévar, We the *nāttóm*² of Vaḍapanaṅgaḍu, hereby resolved that if any one commits an offence against property or person in the village of Ambanavar-nalvayalūr, its fields, or highways³, we shall confiscate, as fine⁴ payable to Kunṟapperumāl⁵, one *má* of cultivable land, and shall not accept anything else by weight or measure as equivalent thereto⁶.”

Inscription No. 187.

Place :—Kulattūr Taluk—Kuḍumiyāmalai—Śikhànāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King :—Cóla—Tribhuvanaccakravartigaḷ Śri Ràjarāja Dévar—Parakésari Ràjarāja II, 1146–73 A. D.¹

Date :—Fifth year of the King, corresponding to 1150–51 A. D.

Language and Script :—Tamil, 5 lines.

Translation :—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartigaḷ Śri Ràjarāja Dévar: Whereas I, Vélān Kódaṇḍan, of Śikhànallūr in Kunṟusūl-nāḍu of Irattapāḍikonḍacólavaḷanāḍu, bought and endowed a *kuḍikkāḍu*² to the *Mádevār* who abides in Trivikramacólíśvaram in Mēlmaṇanallūr, and whereas I agreed that it should continue as a *kuḍinīṅgá-dēvadānam*³ under the tenancy of Kóvan Cólān, its former holder from whom I bought it, I hereby stipulate that he shall enjoy the proceeds⁴ after paying *kīḷirai*.⁵

Declaring that this shall continue so, for so long as the moon and sun endure, I, Vélān Kódaṇḍan, made this gift.”

* Madras Epigraphical Collections No. 373 of 1914.

¹ Included under the unidentified Ràjarājas in the ‘Chronological List of Inscriptions.’ Prof. Sastri, Cólās II, ii, p. 647, includes this under Ràjarāja II.

² *Nāttóm*—the members of the ‘District Assembly’.

³ *Ambanavar-nalvayalūril-vayalil-vāḷiyil-aḷipīḷai śeyyil*.

⁴ *Danḍam*.

⁵ Kunṟapperumāl—‘the Lord of the hill’—Parvatagiriśvara.

⁶ *Niraiyilum-varaiyilum-okkak-kollak-kaḍavadallavāka*.

¹ Included under the unidentified Ràjarājas in the “Chronological List of Inscriptions.” The donor Vélān Kódaṇḍan is the same who figures in P. S. I. 136, an inscription of the time of Ràjarāja II, with his *praśasti*.

² *Kuḍikkāḍu*—hamlet, tenants holding.

³ *Kuḍinīṅgá-dēvadānam*—an eleemosynary tenure, being lands conveyed to the ownership of a temple, without the eviction of the original tenants during the conveyance.

⁴ Probably the *kuḍivāram* or tenant’s share.

⁵ *Kīḷ irai*—ground rent.

Inscription No. 188.

Place :—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King :—Cōla—Tribhuvanaccakravartikaḥ Śrī Ràjarāja Dévar—Ràja-késari Ràjarāja III, 1216-57 A. D.¹

Date :—Eighth year of the King, corresponding to 1223-24 A. D.

Language and Script :—Tamil—5 lines, damaged.

Translation :—

“Hail! Prosperity! In the 8th year of Tribhuvanaccakravartikaḥ Śrī Ràjarāja Dévar:

The land belonging to the *dēvadānam* of the *Nāyanār* who abides in Tirunalakkunṇam² as the Lord of Kunrisūlnādu in Irattapāḍikonḍa-cōla-vaḷa-nādu, that I, Sunditayilumnallāḷ, the *aṇukki*³ of Kulóttuṅga cōla Kaḍambarāyar, also called Tannan Edirillāpperumāl, *sār-araiyan*⁴ of this *nādu*, bought as *Caṇḍésvaravilai*⁵ for the digging and construction of an *uruṇi*⁶, has the following boundaries :—eastern boundary to the west of.....; southern boundary to the north of the village, western boundary to the east of Śendan tirunandavanam⁷, and northern boundary to the south of the..... *vidi*⁸. For this land, lying within the four boundaries thus specified, the amount paid into the sacred hands of Caṇḍésvarar is 50 *kāśus*. Having paid these fifty *kāśus* and bought this land, and having dedicated this in the name of.....Śaṅkaran Ās—m, and named it Umaiyāṇḍi ūruṇi, I, Sunditayilumnallāḷ made this gift. May this be under the protection of all Māhāsvaras.”

Inscription No. 189.

Place :—Tirumayam Taluk—Sundaram—Svayamprakāśamūrti temple—on the west wall of the central shrine.

Dynasty and King :—Cōla—Ràjarāja Dévar.¹

Date :—Twelfth year of the King.

Language and Script :—Tamil—4 lines.

Translation :—

“Hail! Prosperity! In the 12th year of Ràjarāja Dévar: We the *nagarattóm*² constituting the *nagaram*³ of Sundaracōlapuram⁴ resolved

¹ Included in the list of unidentified Ràjarājas in the ‘Chronological List of Inscriptions’. This may be ascribed to the time of Ràjarāja III for the following reasons :—The chief Kulóttuṅga Cōla Kaḍambarāyan, also called Śāraraian Tannan Edirillāpperumāl, was a contemporary of Ràjādhirāja (See P. S. I. 138) and Kulóttuṅga III (See P. S. I. 130 & 146). He is mentioned in a grant of Ràjādhirāja III (See P. S. I. 181). His name, Edirillāpperumāl, indicates that he lived in or after the time of Ràjādhirāja II, whose pre-coronation name was Edirillāpperumāl.

² Tirunalakkunṇam—old name of Kuḍumiyāmalai.

³ *Aṇukki*—personal maid servant (?), or mistress (?).

⁴ *Śār-araiyan*—viceroys or administrators of a *nādu*.

⁵ *Caṇḍésvaravilai*—the amount paid to Caṇḍésvara, the supposed custodian of the properties of a Śiva temple, for the conveyance of lands from temple ownership.

⁶ *Ūruṇi*—small drinking water tank.

⁷ *Tirunandavanam*—temple garden.

⁸ The text has ‘.....vidai’—probably *vīdi* or highway.

¹ Unidentified.

² Members of the civic assembly.

³ Civic assembly.

⁴ Old name of Sundaram village.

that one *palam* of.....shall be paid as a cess on every unit of all articles.....measured by weight⁵, to the Lord who abides in Tiruttantónrīśvaram.⁶ May this be under the protection of all Māhēśvaras.”

Inscription No. 190.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Rājarāja Dévar—Parakēsari Rājarāja II, 1146–73 A. D.¹

Date:—Fifteenth year of the King, corresponding to 1160–61 A. D.

Language and Script:—Tamil—13 long lines.

Translation:—

“Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḷ Śrī Rājarāja Dévar:

Whereas, We, the *Ūróm*,² constituting the *ūr*³ of Mēlmaṇanallūr in Kunṇusūl-nāḍu of Irattapādikoṇḍacoḷavaḷanāḍu enquired whether any one would buy the *kuḍikkāḍu*⁴ to the north of our village which we were prepared to sell, and whereas, on hearing this resolution of ours, Vēḷān Kōdaṇḍan of Śikhānallūr in this *nāḍu* replied to it, by offering to buy it for endowment as a *dēvadānam* to the *Mahādēvar* who abides in the Vikramacōlīśvaram in Mēlmaṇanallūr;

We, the first mentioned *uróm* constituting the *ūr*, specified the boundaries of the *kuḍikkāḍu* that we agreed to sell as follows:—

Eastern boundary, to the west of the trident stone⁵ that we planted as the boundary of the gardens; southern boundary, to the north of the trident-stone that we planted as the boundary of the alkaline waste⁶; western boundary, to the east of the waterspread of the tank; and northern boundary, to the south of the trident-stone that we planted as the boundary of the gardens.

The price that we agreed upon among ourselves for the lands, included within the four boundaries thus fixed, is 25 *kāśus* in good current money. Having received these twenty-five *kāśus*, as the price thereof, we, undertake to pay the *iyai* and *kuḍimai*⁷ and all other taxes payable to the king and others⁸, that are due from the lands included within the

⁵ *Kōl-nīrai*—See S. I. I. III, iii, pp. 266, 268, 272 and 273.

⁶ Tamil for *Svayamprakāśa*.

¹ Included under the unidentified Rājarājas in the ‘Chronological List of Inscriptions’. The king has been identified as Rājarāja II, through Vēḷān Kōdaṇḍan, the vendee in the transactions of this document. He figures in another identified inscription of Rājarāja II which has the *praśasti* of the king (P. S. I. 136). This & P. S. I. 136 mention the *matham* named after Vēḷān Kōdaṇḍan.

² *Ūróm*—members of the village assembly.

³ *Ūr*—village assembly.

⁴ *Kuḍikkāḍu*—hamlet—tenant’s holdings.

⁵ *Tiruccūlakkal*.

⁶ *Kaḷar*.

⁷ *Iyai*—government tax; *Kuḍimai*—tenancy dues.

⁸ *Kó-marṇavaraku*.

boundaries of this *kudikkādu*. Thus, we, the *úróm* constituting this *úr*, sold this *kudikkādu* to this Vélàn Kódaṇḍan as a *dévaḍānam* to the Lord who abides in Vikramacóliśvaram⁹.

The land that we set apart in the *úrvayal*¹⁰ for the supply of rice for offerings from the first harvest to the Lord who abides in Tirunalakkunṇam¹¹ is Piràntanvayal. This land having been sold to him separately, he shall plough it, raise crops thereon and pay the entire proceeds¹² for this purpose.

He shall take the Púlamparikāl lands, measuring half *kāni*, which were allotted to Kaṇṇappan Kóran Uḍaiyān and co-parceners, plough and raise crops thereon and pay the produce.

The lands reclaimed and set apart in the 18th year of this king as *amāvāśipuram*¹³ for the Lord who abides in Tirunalakkunṇam are Uttaman vayakkal and Ādittan vayakkal, on the south of Vélānéri, in all two *taḍis*, measuring $\frac{1}{16}$. The following are the conditions of the endowment of these two *mákkānis* of land:—

He shall supply on every new-moon day, one *padakku* of rice, and whatever is required for the other dishes for offerings to the God.

The four boundaries of the garden, that Vélàn Kódaṇḍan made for the purpose of feeding on these days in the Munpakan-tirumaḍam¹⁴ which lies on the north bank of the river and was bought from the reclaimed lands belonging to Panman Maḷavan and co-parceners, are:— Eastern boundary to the west of the trident-stone planted as the boundary of the *nādu*; southern boundary to the north of the river of this *nādu*; western boundary to the east of the main sluice¹⁵; northern boundary to the south of the main sluice.

Declaring that the endowment of this garden, lying within the four boundaries thus fixed, and the other endowments mentioned before shall continue for so long as the moon and sun endure, I, Vélàn Kódaṇḍan, had this deed inscribed on stone.

The lands that Viraiyāḍān Ulakamuṇḍān reclaimed and endowed for the supply of oil for anointing¹⁶ the *Kaikkóla-náyakar*¹⁷ during the holy festival in Paṅgūni¹⁸ are Kódaṇḍavayakkal in Vélānéri in Sikkhānallur, measuring $\frac{1}{32}$. The conditions of this endowment of one *mákkāni* of land are that he shall furnish one *kalam* of rice, and the other articles needed in addition.

In this manner, these may be protected by the Māhēsvaras.”

⁹ Vikramacóliśvaram:—The cave temple now called Mélaikkóvil.

¹⁰ *Úr vayal*—lands in the village in the possession of the village body.

¹¹ Tirunalakkunṇam is the old name of Kuḍumiyāmalai. The temple referred to is the Sikkhā-nāthasvāmi temple.

¹² *Murrūtṭu*.

¹³ *Amāvāśippuram*—lands endowed for the provision of what is required for the worship and service on new-moon days.

¹⁴ *Maṭha*—monastery and feeding house.

¹⁵ *Váttalai* or *váyttalai*.

¹⁶ *Tiru-venṇaiikkáppuram*.

¹⁷ *Kaikkóla-náyakar*—Probably the Nandikésvara idol. There are two such old idols in the temple, one of stone and the other of bronze.

¹⁸ *Tiru-Paṅgūni-tirunāl*—festival in the month of Paṅgūni, the 12th month in the Tamil calendar.

Inscription No. 191.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the second *prākāram*.

Dynasty and King:—Cōḷa—Śri Ràjarāja Dévar—Ràjakésari Ràjarāja I, 985–1014 A. D.¹

Date:—Fifteenth year of the King, corresponding to 999–1000 A. D.¹

Language and Script:—Tamil—Incomplete; portions of 3 lines only extant. This is engraved on a slab built into the wall; the other slabs are missing.

Translation:—

“Hail! Prosperity! In the 15th year of Śri Ràjarāja Dévar¹.....
 Śénàpàtikaḷ Madhurāntaka Iḷaṅgōvēlār², the Lord of Koḍumbālūr³ in the
 Uṟattūr Kūrṟam.....
 All of us, the above mentioned, agreed to keep alight.....
 May this be under the protection of all Māhēsvaras.”

Inscription No. 192.

Place:—Kuḷattūr Taluk—Pulvayal—Śiva temple—on the east wall of the shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Ràjarāja Dévar—Unidentified.¹

Date:—Twenty-eighth regnal year of the King.

Language and Script:—Tamil—incomplete and defaced—10 lines extant.

Translation:—

“Hail! Prosperity! In the 28th year of Tribhuvanaccakravartikaḷ Śri Ràjarāja Dévar¹ :

Perumaya Vélàn, Tennavan Pallavataraiyan and Valavataraiyan², who captured the territory³ lying to the south of the Kuḷattūr tank and north of the Vellāru river, shall pay from their revenue twelve *kāṣus* daily, for the provision of food offerings during one *sandhi*⁴ from the month of *Kārttigai*⁵ of this year, to the *Nāyanār* who abides in Tyāgañcata-śvaram temple, as the Lord in Pulvayal. This shall continue so for so long as the moon and sun endure.....
 if there be any persons who.....
 they shall pay as fine.....
 to the *nāḍu*⁶ and *nagaram*⁷. The (trident stone) shall be planted (in their lands?).....as forfeit to the God.....”

Having thus agreed.....”

¹ Included under the unidentified Ràjarājas in the ‘Chronological List of Inscriptions’. For reasons of identification as Ràjarāja I, see following note.

² The same as Madhurāntaka Irukkuvél, also called Ādityan (Ādiccan) Bhūti Vikramakésari, the *Vélir* chieftain of Koḍumbālūr. The period covered by his records was between 928–88 A. D. and the period when he had ruling powers was probably between 951–88 A. D. He was most powerful as the ally and political subordinate of Madhurāntaka Sundara Cōḷa Parāntaka II, (956–73 A. D.) This incomplete inscription of the 15th year of Ràjarāja, seems to refer to a former gift of the *Vélir* chief.

³ *Koḍumbālūr-ṇḍaiyār*.

⁴ Probably Ràjarāja III; 1216–57 A. D.

⁵ The second and third persons seem to be Kaḷḷar chieftains.

⁶ *Śimi-piḍitta*, corrected as *śimai-piḍitta*. The word ‘*śimai*’ connoting ‘territory’ in Telugu, Kannada, and modern Tamil, occurs for the first time in the State epigraphs.

⁷ *Sandhi*—fixed times of worship in the course of the day.

⁸ *Kārttigai*—eighth month of the Tamil calendar.

⁹ *Nāḍu*—district assembly.

¹⁰ *Nagaram*—civic assembly.

Inscription No. 193.

Place :—Tirumayyam Taluk—Péraiýúr—Nàganàthasvàmì temple—on the wall to the north of the entrance of the central shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartika! Śrì Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216–57 A. D.¹

Date :—Twentieth year of the King, corresponding to 1235–36 A. D.¹

Language and Script :—Tamil, 10 lines.

Translation :—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartika! Śrì Ràjaràja Dévar¹ :

The orders of Śrìman Mahàpradhàni Meyccatrukandān, the Sàmantan² :—
To all those who hold the offices of *Dévakanmi*³, *Śrì Māhészvarakkankāni*⁴, *Śrì Kāryam*⁵ and the temple accountant⁶ in the temple of the *Náyanār* who abides in Tirunàgísvaram, as the Lord of Tiruppéraiýúr.

We are hereby pleased to transfer to you all the dues, including the *kaḍamai*(?) *antarāyam* (?) *śilvari*, *peruvari*, *nādenṇa elavaika!*⁷ and other rights, *vetṭi muṭṭāval* and *tévai*⁸ of any other kind, in the village of Sēndamaṅgalam, for the provision of the daily offerings of rice and other articles⁹ to the *Náyanār* of Tirunàgísvaram, to continue for so long as the moon and sun endure, and to inscribe this order on stone.

Copied from the orders signed by the Sàmantar—this is the signature of Tennavan Brahmādarājan¹⁰; this is the signature of Nīrpaṇaiuḍaiyān, this is the signature of Śembiyan Pallavaraiyan, the accountant¹¹ of this village”.

Inscription No. 194.

Place :—Tirumayyam Taluk—Péraiýúr—Nàganàthasvàmì temple—on the wall to the north of the entrance of the central shrine—below the previous inscription (No. 193).

¹ Included under an unidentified Ràjaràja in the “Chronological List of Inscriptions”. The king meant seems to be Ràjaràja III (please see below).

² The reading ‘*Śrì manu-mahā-sāni*’ in the text is to be corrected as ‘*Śrìman Mahàpradhàni*’ Śrìman Mahàpradhàni—means ‘the illustrious and chief minister, or counsellor’. Meyccatrukandān means ‘the destroyer of the king’s enemies’; Sàmantan, means ‘a Chief and General’. Such titled nobles were common in the time of Ràjaràja III. The title ‘Meyccatrukandān’, may have a reference to the strong measures taken against seditionaries and rebels after the defeat of Kó-Peruñjiṅga, the Pallava usurper and during the short lived restoration of Ràjaràja III to the throne.

³ *Dévakanmi*—temple trustees.

⁴ *Śrì Māhészvara-kankāni*—the congregation of Śaiva devotees who supervise temple affairs.

⁵ *Śrìkāryam*—the priest or manager of the temple.

⁶ *Kōyil-kānakku*.

⁷ These are various cesses and octroi duties; *Kaḍamai*—government tax; *antarāyam*—tax paid to the local body; *śilvari*—minor cesses; *peruvari*—major cesses; *nādenṇa elvaika!*—taxes levied by the *nādu* or district assembly.

⁸ ‘*Vetṭi-muṭṭāval-marrum-eppérpatta-tévaika!*’ : *vetṭi*—free food to labourers, who work for the public benefit, *muṭṭāval*, supply of free labour for similar purposes, ‘*tévai* of any other kind’ probably means supply of men for public work or articles to feed them.

⁹ *Tiruppaḍimārru-uḷḷitta-vyaṅjanāṅga!*.

¹⁰ Brahmādirājan or Brahmādirāyan—title of Brahmin Generals in the army.

¹¹ Text has *Kaṇaṅguḍaiyān*, which is corrected here as *Kaṇakkudaiyān*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikal Śri Ràjaràja Dévar—
Ràjakésari Ràjaràja III, 1216—57 A. D.¹

Date:—Twentieth year of the King, corresponding to 1235—36 A. D.

Language and Script:—Tamil, damaged and incomplete, 3 lines extant.

Translation:—

“In the 20th year of Tribhuvanaccakravartikal Śri Ràjaràja Dévar¹, I, Kaliṅgarāyan, also called Tiruvan Araiapperumāl,² gave to the *Nāyanār* who abides in Tirunàgīśvaram, as the Lord of Tiruppéraiyl³ ”

Inscription No. 195.*

Place:—Kulattur Taluk—Tiruvéngaivāśal—Vyāgrapurīśvara temple—on the south wall of the first *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikal Śri Ràjaràja Dévar—
Ràjakésari Ràjaràja III, 1216—57 A. D.¹

Date:—Twentieth year of the King, corresponding to 1235—36 A. D.¹

Language and Script:—Tamil, 7 lines.

Translation:—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikal Śri Ràjaràja Dévar: It is hereby declared that the *kaḍamai*, *antarāyam*, *vetṭi*, *mutṭāval* and other kinds of *āyam* and *kuḍimai*² due from the eighteen *mās* of land, which have hitherto been paying taxes as *kuḍipparru*³ lands, in the *akavayal* of Tiruvéngaivāyil in Peruvāyināḍu of Jayaśīṅgakulakālavaḷanāḍu, shall be paid in the ratio of one half to the *Nāyanār* who abides in Tiruvéngaivāyil, and the other half as provision for festival expenses⁴ of the *Śadiraviḍaṅga nāyakar* and His Consort⁵ of this holy temple: as authorisation whereof, this is the signature of Kaḍarattaraiyan, also called Tiruvuḍaiyān Udayapperumāl, this is the signature of Tribhuvanavīrak-kaḍarattaraiyan, also called Tiruvuḍaiyā-vīramaḷagiya Dévan ”.

¹ Probably Ràjaràja III, judging from the absence of the *praśasti* (see below).

² Tiruvan Araiapperumāl, also called Kaliṅgarāyan, was probably the same as Pillai Kaliṅgarāyan, a noble of the times of Ràjaràja III. See A. R. E. 241 of 1917 and 250 of 1917.

³ Tiruppéraiyl—name of Péraiyl.

* Madras Epigraphical Collections 247 of 1914.

¹ Included under the unidentified Ràjaràja inscriptions in the ‘Chronological List of Inscriptions’. The king is obviously Ràjaràja III, judging from the name of the signatory, Tribhuvanavīra Kaḍarattaraiyan. Tribhuvanavīra was the title assumed by Kulóttuṅga III (1178—1223 A. D.) in his inscriptions dating from this 30th year onwards. The Ràjaràja who succeeded him was Ràjaràja III. Professor K. A. N. Sastri, in his ‘Cōlas’ II, ii, page 750, includes this in the list under Ràjaràja III.

² These are various duties and imposts payable by the tenant. *Kaḍamai*—government land tax; *antarāyam*—tax paid to the local body; these two form the *āyam*, a general term for taxes. The rest are services obligatory on the part of the tenant (*Kuḍimai*) and include *vetṭi* or free food to labourers on public works and *mutṭāval* or free labour supplied for public works.

³ *Kuḍipparru*—tenant’s holdings or holdings of any one of the eighteen castes that come under the term *Kuḍimakkal*.

⁴ *Tirunāṭpaḍi*.

⁵ *Nācciyār*.

Inscription No. 196.

Place :—Kulattūr Taluk—Kumàramangalam—on a slab planted in a feeder channel to the east of the village.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216–57 A. D.¹

Date :—Twenty-fourth year of the King; the sixth day of the.....fortnight in the month of.....; a Sunday when the moon was in the asterism of *Tiruvónam* (*Śrávaṇam*); the year corresponds to 1239–40 A. D.; the date is probably Sunday, 19th of May².

Language and Script :—Tamil; damaged; 16 lines.

Translation :—

“Hail! Prosperity! In the 24th year of Tribhuvanaccakravartikaḥ Śrī Ràjaràja Dévar, on Sunday, the sixth day of the (dark) fortnight, in the month of (*Vaikáśi*), when the moon was in conjunction with the asterism of *Tiruvónam* :

Whereas, we, the members of the *náḍu*,³ *nagaram*⁴ and several *agara-brahmadéyams*⁵ of Kónaḍu, also called Kaḍalaḍaiyāḍdilaṅgai-koṇḍacóḷavaḷa-nāḍu, by unanimous consent, executed a deed of settlement⁶ in favour of Jíyar Viśvéśvara Śivácārya⁷, the chief preceptor in the Akilāṇḍanāyaki tirumaḍam⁸ in the holy town of Tiruvánaikkā⁹, the following is the text¹⁰ of the said deed :—

Whereas, we asked for royal orders¹¹ to exempt taxes on the wet-lands, dry-lands, trees, tanks, and wells(?)¹² within the four boundaries of

¹ Included along with the unidentified Ràjaràja inscriptions in the “Chronological List of Inscriptions”. The king is here identified as Ràjaràja III with the help of the name of the donee, Viśvéśvara Śivácārya, a Saivaite teacher. His date is known from other epigraphs, and he was a contemporary of Ràjaràja III (See below).

² The names of the Tamil month and fortnight are lost. But according to the ‘Indian Ephemeris’, the only day which was a *ṣaṣṭi* (6th day of fortnight) and a Sunday with the lunar conjunction in *Tiruvónam* was in the *aparapākṣa* (dark fortnight) in the month of *Vaikáśi* (April–May).

³ *Náḍu*—the district assembly.

⁴ *Nagaram*—the administrative body of mercantile towns.

⁵ *Agara-brahmadéyam*—village given to Brahmins and occupied by them. These villages had separate assemblies called *sabhās*.

⁶ *Vyavasthāpatram*.

⁷ Viśvéśvara Śivácārya of the Gauḍa country was the royal preceptor of the Kákatiya kings and the most prominent of the preceptors of the Góḷaki *maṭha*, the heads of which were the royal preceptors of many ruling kings. Viśvéśvara’s other royal disciples were the Cólā kings, Rádha kings of the Gauḍa country, Málava kings and the Kálacúri kings. He initiated a number of them into the Saivaite faith. Much is known about him from inscriptions. See A. R. E., 1917, part II, pp. 122–26. A copper plate grant was given to this Śivácārya by the great Kákatiya queen, Rudradévi, on Friday, 8th day of the dark fortnight on the 1st of the month of *Méṣa* in the cyclic year *Durmati*, corresponding to the Śaka year 1183 (= 25th March 1261 A. D.). It says that the 60 families that settled in the Ándhra village, given to this preceptor, were *Dráviḍa Bráhmaṇas*, who came from the Cólā country in the south, where, at Tiruvárúr, this Śaiva sect was flourishing. The grant gives also the names of preceptors in the line who were the heads of this *maṭha*. This helps in the identification of the Ràjaràja of this inscription as Ràjaràja III.

⁸ *Akilāṇḍanāyaki-tirumaḍam*—The sacred monastery named after the presiding goddess Akhilāṇḍanāyaki in Tiruvánaikkāval near Trichinopoly Town.

⁹ *Tiruvánaikka-tiruppati*.

¹⁰ *Pariśu*.

¹¹ *Tiru-mukam-alaippittu-koḍuttatil-uḷḷapaḍi*.

¹² For “*Marakkal*.....” read “*Marāṅguḷam kiṇarukaḷum*”.

Kumàramaṅgalam, which village was received by Tiruccirāppalli Mudaliyār¹³ as dowry for taking a bride from our *nāḍu*¹⁴ and was given by him as an endowment to the *Jiyar* and the *dānattār*¹⁵ of the said *Jiyar*, we, in obedience to the orders, shall protect this gift for so long as the moon and sun endure.

We shall also see that *nāṭṭu-viniyōgam*¹⁶, *ālamañji*¹⁷, *tévai*¹⁸ and other kinds of dues and obligations pertaining to this village are duly deducted or foregone.¹⁹

Accordingly they shall inscribe this on stone, and plant boundary stones in the four boundaries and cardinal points, marked with the trident and ladle.²⁰

Accordingly, if any payments have to be made on future occasions by way of new taxes payable to the king or other authorities²¹, we, as the *nāḍu*, shall pay them ourselves²² and see that no harm comes to this Kumàramaṅgalam village which is a *maḍappuṇam*.²³

Having so agreed, we, the members of the *nāḍu*, *nagarams* and *agara-brahma-déyams* of Kónaḍu, also called Kaḍalaḍaiyāḍilaṅgaikoṇḍacóḷavaḷaṇaḍu, drew up this deed of settlement in favour of *Jiyar Viśvéśvara Śivacàriyār*. To this effect this the signature of.....*pāyināṭṭu Vélān*..... ”

Inscription No. 197.

Place:—Kulattūr Taluk—Temmāvūr—Ruined Śiva temple—on the north wall.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar.¹

Date:—Twenty-seventh year of the King.

Language and Script:—Tamil, 13 lines, incomplete.

Translation:—

“ In the 27th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar: We the members of the village assembly² of Ténvāvumtōvūr, in Vaḍapanaṅgāṭṭu-nāḍu of Jayaśiṅgakulakāḷavaḷaṇaḍu resolved to accept the *pādikāval*³ of Cōḷa-

¹³ Probably the chief of the district. Tiruccirāppalli is the old name of Trichinopoly.

¹⁴ “ *Engal-nāṭṭil-koṇḍatukku-koṇḍu-koḍutta* ” etc.

¹⁵ *Dānattār* = *Sthānattār*—trustees of the institution.

¹⁶ *Nāṭṭu-viniyōgam*—the quota of every holder arising as a result of the distribution of taxes due from a certain land which had been made a free-hold, over other holdings, so that the total demand from the entire village is not affected. This was made by the local body in charge of the administration.

¹⁷ *Ālamañji*—gratuitous supply of labour for public work.

¹⁸ *Tévai*—is a generic term which includes various kinds of obligations such as supply of free labour, or free food therefor.

¹⁹ *Kaḷindadu-nōkka-kaḍavōmā kavum*.

²⁰ *Nāṅgellaṇṇilum-sūlamum-saṭṭuvamum-sātti-nālu-dikkilum-kallu-nāṭṭikkollak-kaḍavadākavum*. *Tiruccūlakkaḷ* is the boundary stone marked with a trident (*tri-sūla*) to denote lands given to a Śiva temple or Saivaitic institution. *Tiruccaṭṭuvakkaḷ* is the boundary stone marked with a ladle (*saṭṭuvum*) to denote lands given to a *maḍam* or feeding house.

²¹ *Anṟāḍu-kōmaravar-śilavu-vēṇumavai-uṇḍākil*.

²² *Nāṭṭilē-ēraṭṭukkoṇḍu*.

²³ *Maḍappuṇam*—lands endowed to a monastery or feeding house (*maḍam*).

¹ Unidentified.

² *Ūrom*.

³ *Pādikāval*—watch and ward in villages.

màdēvi, Piḍākai-éri, Kumbakkudi and Mēlālakuḍi, belonging to our *Nāyanār* who abides in Vaḍakayilāyam temple. The residents shall pay a perpetual rent⁴ of sixty *kalams* of paddy to the *Nāyanār*, which they shall bring and measure at the door of the holy temple.

In order to meet the expenses of this *kāval*⁵ we shall levy.....
.....from the lands of any person who commits a crime
in the village..... ”

Inscription No. 198.

Place :—Kuḷattūr Taluk—Kíranúr—Uttamanàthasvāmi temple—on the north wall of the central shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216-57 A. D.¹

Date :—The year after the expiry of the twenty-eighth year of the king, corresponding to 1244-45 A. D.

Language and Script :—Tamil—32 lines.

Translation :—

“Hail! Prosperity! In the year after the expiry of the 28th year of Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar, We, the following representatives of Kílkónaḍu² in Uṟatturkúṟram of Iraṭṭapàḍikonḍacóla-valānaḍu, viz., the *úróm*³ constituting the *úr*⁴ of Puvuvayal and Koḍumbaiyarāyan, the *úróm* constituting the *úr* of Kílaippuvuvayal and Vikramacóla Muttaraiyan, the *úróm* constituting the *úr* of Pàppakuṟicci of Kílkónaḍu, the *úróm* constituting the *úr* of Kaḷamāyil⁵, the *úróm* constituting the *úr* of Taccanpaṭṭu, the *úróm* constituting the *úr* of Paḷlampaṇcavanmàdēvi and Kuḷandaiyarāyan, the *úróm* constituting the *úr* of Virudarāyakupicci and Virudarāyan, the *úróm* constituting the *úr* of Alattūr, and the *úróm* constituting the *úr* of Annaiyūr :

And We, the following representatives of Vaḍaṣiṟuvāyinaḍu⁶ of the same *kúṟram* and *valānaḍu*, viz., the *úróm* constituting the *úr* of Kíranúr, the *úróm* constituting the *úr* of Uppilikkuḍi, the *úróm* constituting the *úr* of Śiṟupàllúr, the *úróm* constituting the two *úrs* of Kumàramaṅgalam, the *úróm* constituting the *úr* of Amaṅkudi and the *araiyan* of the *nāḍu*, the *úróm* constituting the *úr* of Kaikkudi-yūr, the *úróm* constituting the *úr* of Ānaiyūr, the *úróm* constituting the *úr* of Śiṟukaḷattūr, the *úróm* constituting the two *úrs* of Iṟaiṅguḍi, the *úróm* constituting the *úr* of Iḷaiṅja-úr and the Muttaraiyan of Nāñjil⁷ :

⁴ *Vāḍākkāḍamai*.

⁵ *Kāval*—same as *pāḍikāval*.

¹ Included under ‘unidentified Ràjaràja’ in the ‘Chronological List of Inscriptions’. This king seems to be Ràjaràja III. Prof. K. A. N. Sastry has included this in the list of inscriptions of the time of Ràjaràja III; See ‘Cólas’ II, ii, p. 757.

² East Kónaḍu district in the Uṟattūr division of Iraṭṭapàḍikonḍacóla-valānaḍu province.

³ *Úróṁ*—members of the village assembly.

⁴ *Úr*—village assembly.

⁵ Kaḷamāyil—the old name of Kaḷamāvūr.

⁶ Vaḍaṣiṟuvāyinaḍu—North Śiṟuvāyinaḍu was another district in the same division and province.

⁷ Nāñjil—the old name of Nāñjūr.

All of us, the *úróm* constituting the *úrs* in the two *nádu*s and the *araiyars*, mentioned in the above order, made the following deed of *iraiyili*⁸ in favour of the *Ādicaṇḍéśvarar*⁹ and those who do the duties of *Dévakanmi*,¹⁰ *Kóyil kaṇakku*¹¹ and *Śrī Māhészvaram*¹² in the temple of the *Náyanár* who abides in the *Uttamadānieszvaram* in *Kíranúr*, to be inscribed on stone:—

Whereas, the wet lands, dry lands and tanks in *Kaḍambanvayal*, *Arašanvayal*, *Porḱarivayal* and *Kuñjira Muttaraiyan Kuḍikkaḍu*, in *Virudaràya-kuricci* of this *nádu*, which are the holdings of *Virudaràyan*, also called *Nàyan Kaḍamban*, and the recipients of proprietary rights from the *Virudaràyars*—viz., the *araiyan* of the *nádu*, also called *Śiriyàn Edirillàpperumāl*, *Ilakkiccànkonnàn Marudandapparaiyan*, *Āḍaippan Nàyan*, *Kaḍamban Nàyan*, *Nàyan Kàḍan*, *Kuñjira Muttaraiyan*, also called *Tàṅginàn*, *Śēnaiparipàla Nàḍàlvàn*, also called *Malaiyan Cólān*, and co-parceners, *Moṇṇai Kàḍan* and co-parceners, *Véndan Uḍaiyàn* and co-parceners, *Cólāṇukkanàḍàlvàn* and co-parceners—have been sold by all of us jointly as *tirunámattukkāṇi*¹³ to the *Náyanár*, the eastern boundary whereof lies to the west of the boundary of *Nāñjil*¹⁴ and the *Kó-murraman Kuḍikkàḍu* of the *dévadanám* of the *Náyanár*, the southern boundary to the north of the boundary of *Kíranúr*, the western boundary to the east of the waterspread of the *Kaḍambaṅguḍi* tank and the *babul* trees in *Kuruccikkollai*, and the northern boundary to the south of the boundary of *Kónàṭṭu Náyakar* and the boundary of the *dévadanam* lands;

We, the *araiyars* of both the said *nádu*s, drew up this agreement to be inscribed on stone, declaring that the dry and wet lands included within the four boundaries thus fixed, measuring *árumá-araiyé-araikkāṇi*¹⁵ and the garden-lands, forest-lands and tanks¹⁶ included within these boundaries, should be taken as *iraiyili-dévadanám*¹⁷ and form an endowment to provide for offerings and repairs¹⁸ to the shrine of *Tirukkamakóṭṭa Nácciyár*,¹⁹ and to continue so for so long as the moon and sun endure.

Kaḍamai, *kuḍimai*, *antaráyam*, *ercóru*, *arishi*²⁰ and taxes of every other description that arise on these lands shall be paid by both the

⁸ *Iraiylili*—exemption from tax.

⁹ *Ādicaṇḍéśvarar*—*Caṇḍikéśvara*, the deity occupying the shrine to the north of the sanctum, the supposed custodian of all temple property and in whose name all transactions are made.

¹⁰ *Dévakanmi*—temple trustees.

¹¹ *Kóyil-kaṇakku*—temple accountant.

¹² *Śrī Māhészvaram*—the congregation of Śaiva devotees who manage and supervise temple affairs.

¹³ *Tirunámattukkāṇi*—‘possession in the name of the God’—tenure assigned to the name of the God, or lands held in absolute ownership by the temple, like any other land-owner.

¹⁴ *Nāñjil*—the classical name of *Nañjūr*.

¹⁵ $6\frac{1}{2}$ mas and half *kāṇi* = $\frac{1}{4}\frac{3}{4} + 1\frac{1}{8}\frac{5}{8}$ *vélis*.

¹⁶ *Kuḷāṅgaḷuṇ-ivvellai-utpaṭṭa-puñjaikaḷum-kāḍukaḷum*.

¹⁷ *Iraiylili-dévadanám*—lands given to a temple and made tax-free.

¹⁸ *Amudupaḍi-tiruppanikku-uḍalāka*.

¹⁹ *Tirukkamakóṭṭam* is the *amman* shrine; *Tirukkamakóṭṭattu Nácciyár*, the Goddess, the consort of Śiva, in the *amman* shrine.

²⁰ *Kaḍamai*: government tax; *kuḍimai*: tenancy dues, *antaráyam*: taxes levied by the local administrative body; *ercóru*: the morsel of cooked-rice given to the village artisans; *arishi* or *arishikkāṇam*: the cess on rice husked from paddy.

nāḍus.²¹ Should these holdings be separated and re-incorporated in different villages, the *úrs* in the villages in which the separated holdings lie shall pay the respective amounts of taxes.

Agreeing thus, and stipulating that these lands shall be deemed as *iraiyili devadānam* and shall be an endowment to provide for the worship and repairs in the shrine of *Tirukkāmakóṭṭa Nácciyár*, for so long as the moon and sun endure, we the *araiyars* of both *nāḍus* wrote this deed and inscribed it on stone.

This is the signature of Koḍumbaiyarāyan, the signature of Muḍikoṇḍa Nāḍālvān, the signature of Viśaiyarāyan, the signatures of Gurukularāyan and of Virabhadra Nāḍālvān of Puvuvayal :

This is the signature of Vikkīra Muttaraiyan, the signature of Alattu Ilattaraiyan, and the signature of Céramāntólan of Kīlāippuvuvayal :

This is the signature of Tiruvaraṅga Nāḍālvān, the signature of Śēnai-paripāla Nāḍālvān, also called Kaṇṇan Sambandapperumāl and the signature of Paḷlattu Kuḷandaiyarāyan, of Kīlkónāḍu :

This is the signature of Tēnāṭṭu Araiyan of Madiyattúr :

This is the signature of Śēnai-paripāla Nāḍālvān in Pañcavanmādevi :

This is the signature of Virudarāyan, the signature of Nāṭṭaraiyan, also called Śīṟiyān Edirillapperumāl, the signature of Ilakkiccarā Konnān Marudāndapparaiyan, the signature of Avaiyan Nāyan, the signature of Kaḍamban Nāyan, the signature of Tāṅginān Kuñjira Muttaraiyan, the signature of Moṇṇai Kāḍan, and the signature of Virudarāyan, also called Konna Dévan, of Virudarāyakuricci :

This is the signature of the *araiyan* administering Kīranúr, the signature of Viśaiyapāla Nāḍālvān, the signature of Akamala Nāḍālvān, the signature of Aññārupparaiyan, the signature of Toṇḍaimān Nāḍālvān, the signature of Irāsākkiraiyan, the signature of Edirilicóla Nāḍālvān, the signature of Kollattaraiyan, the signature of Mānikkarāyan, the signature of Kidāraṅkoṇḍapparaiyan, the signature of Kaṅgaiya Nāḍālvān, the signature of Śēmbiya Nāḍālvān, of Vaḍaśīruvāyināḍu :

This is the signature of Ilāṅkoṇḍa Nāḍālvān, the signature of Maṅgalārāyan, the signature of Jayaṅkoṇḍa Nāḍālvān, the signature of Kónāḍārāyan, and the signature of Nīrāśinga Nāḍālvān of Uppilikkuḍi :

This is the signature of Vāluvarāyar of Śīrupallúr :

This is the signature of Nāḍālvān of Peruṅgaḷúr :

This is the signature of Nāñjil Muttaraiyan of Ilaiñjaiyúr :

This is the signature of Nāḍālvān of Kaṟkuḍi :

This is the signature of Nāḍālvān of Anaiyúr :

²¹ This is an expedient devised by the local administrative bodies, the *úrs*, *sabhas*, *nagarams* or *nāḍus*, who had powers to remit taxes on land. Since at the same time they were responsible for the collection and payment to the central government of the total demand from the village or villages, or towns, all amounts thus remitted, except under express royal sanction, had to be made good by distributing them pro-rata on other holdings held by themselves or by the rest of the villagers. This is clearly expressed in some inscriptions as *úr-kīl-iraiyili*, meaning 'tax-free under the town-ship'.

This is the signature of Iraṅguḍi Nàḍālvān, the signature of Maṅgarāyan, and the signature of Śīruvāyinàḍālvān of Iraṅguḍi :

This is the signature of Kaṇṇavatauraiyan of Kumàramaṅgalam.²²

In accordance with the agreement thus made, I, Uḍaiyān Nāyan, who have received proprietary rights²³, given to me, with oblations of turmeric and water²⁴, by Sundan, son of Koṅgan of Kīranūr in this *nāḍu* and the smith who was the *pūrvasvāmi*²⁵ of Kīranūr, as his son-in-law, and who is now in enjoyment of such proprietary rights, inscribed the original documents on copper²⁶ to be transcribed on stone.

Accordingly this was inscribed on stone by Mayinàdarāyan, also called Paḷiyañji, the chief mason,²⁷ who is the principal *svāyantriyan*,²⁸ among the descendants of Kulóttuṅgacólan Śaṅgamuttu Mudalikaḷ.”

Inscription No. 199.

Place :—Tirumayam Taluk—Mélattāpaiyam—Agastīśvara temple—Soundarya-nāyaki Amman shrine—on the west wall.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śrī Ràjarāja Dévar—Ràja-késari Ràjarāja III, 1216-57 A. D.¹

Date :—Thirtieth year of the King, corresponding to 1245-46 A. D.

Language and Script :—Tamil and Grantha—incomplete—5 lines extant.

Translation :—

“In the thirtieth year of Tribhuvanaccakravartikaḷ Śrī Ràjarāja Dévar¹ : endowment to the *Nāyanār* who abides in Tiru Agattīśvaram² as the Lord of Méṛṇaiyam³ in the Ollaiyūr Kúṛṇam of Tenkónāḍu⁴ :

Hail! Prosperity! Śrīman Mahāpradhāni Maṇḍalīka Murāri Aniyé(ka) Gaddayya Daṇḍanāyaka⁵.....”

²² These persons probably represented the administrative bodies of the respective places.

²³ *Kāṇi*—the smith had the sole rights of engraving all documents on copper, and held certain lands as remuneration for such duties.

²⁴ *Mañjaḷ-nīr-ūṭṭi*—This is done when property is given as dowry to a daughter.

²⁵ *Pūrvasvāmi*—hereditary holder of rights for generations.

²⁶ *Pramāṇa-sādanāṅgaḷ*.

²⁷ *Peruntaccan*.

²⁸ *Svāyantriyan* = *Svātantriyan* : holder of rights.

¹ Included under the unidentified Ràjarājas in the ‘Chronological List of Inscriptions’. The king has been identified as Ràjarāja III, with the help of the name of the donor. See below.

² *Agastīśvaram*.

³ Same as Mélattāpaiyam.

⁴ South Kónāḍu.

⁵ The name of the donor is incomplete in the text, which reads ‘Śrīman Mahācrāgyāni Maṇḍalīka Murā.....’ in Sanskrit whereas in P. S. I. 193, it reads ‘Śrī Manu Mahācākani Meycatrukaṇḍan Śamantan’ in Tamil. The correct reading ‘Śrīman Mahāpradhāni Maṇḍalīka Murāri Aniyé Gaddayya Daṇḍanāyaka,’ the name and titles of the Hoysala general, is given in P. S. I. 518 from Perumānāḍu, of the 10th year of a Māṇavarman Sundara Pāṇḍiya. This Pāṇḍiya king must be the same as Māṇavarman Sundara Pāṇḍiya II who came to the Pāṇḍiya throne in 1238 A. D. and was the contemporary of the Cōla king Ràjarāja III. This period marks the decline of the Cōla power, and the bid for power by the Pāṇḍiyas. Ràjarāja III suffered defeat at the hands of the Pāṇḍiyas and the Pallava vassal Kó-Peruñjinga who captured and imprisoned him. This also marks the time when the Hoysalas intervened in these quarrels on the side of the Cōlas to restore the balance of power and gradually established their rule on the north of the Kávéri. A number of Hoysala generals figure in inscriptions of this period.

Inscription No. 200*

Place:—Kuḷattūr Taluk—Nārttāmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartika! Śrī Rājendra Cōḷa Dévar—Parakésari Rājendra III, 1246–79 A. D.

Date:—Seventh year of the King corresponding to 1252–53 A. D.

Language and Script:—Tamil, 26 lines, incomplete.

Translation:—

“Hail! Prosperity! In the 7th year of Tribhuvanaccakravartika! Śrī Rājendra Cōḷa Dévar¹, we, the *Dévakanmis*², acting on behalf of the *Ādicaṇḍésvara*³ in the temple of the *Nāyanār* of Tirumalaikkaḍambūr⁴, the Lord of Kulóttunga Cōlapattinam, also called Telunga kulakāla puram⁵, made the following gift to Akalaṅka Ācāriyan, also called Póréru Séman, the master carpenter of the temple of this *Nāyanār*, and drew up a gift deed⁶ in his favour.

Whereas, this said person and his father were solely responsible for all construction and repair work⁷ in the sacred temple in which this *Nāyanār* abides, the sacred temple of the *Nāyanār* of Triuvānaikkā, the Lord of this place, and the temples of Their *Nāccimārs*⁸, we entrusted to him the work of making and installing the *Tirukkoḍidēvar*⁹ for which the following land in Tavapperumālnallúrvayal, also called Perumuḍi, in the *dēvadānam* of these two *Nāyanārs*, with its boundaries specified below, was given as *ácāryadakṣiṇai*¹⁰:—Eastern boundary to the west of the great boundary¹¹; southern boundary to the north of Kāṭṭumukkāni; western boundary to the east of the channel which runs north, and northern boundary to the south of Puṅga-cey lands—the lands included within these boundaries called Iluppaccey and measuring $\frac{1}{16}$ (*vēli*?) in extent.

We, the *dévakanmis* acting on behalf of *Ādicaṇḍésvara*, and the *nagarattóm*¹², gave this *mākkāni*¹³ of land, tax-free¹⁴ for so long as the moon and sun endure. During repairs or construction,..... one tenth..... shall be paid from the temple treasury. In this manner.....these.....¹⁵”.

* Madras Epigraphical Collections No. 357 of 1904.

¹ Included under the unidentified Rājēndras in the ‘Chronological List of Inscriptions’. Prof. K. A. N. Sastri, Cōḷas II, ii, p. 763, includes this inscription under Rājendra III.

² Temple trustees.

³ Caṇḍésvara is supposed to be the custodian of all properties in a Śiva temple.

⁴ Kaḍambar Kóvil in Kaḍambarmalai.

⁵ The old names of Nārttāmalai.

⁶ *Sādānam-pannikkoḍutta-paricāvadu*.

⁷ *Tiruppani*.

⁸ *Nāccimārs*—Divine Consorts.

⁹ *Tirukkoḍidēvar*—*dvajasthamba*—‘flag-staff’ in front of a temple.

¹⁰ *Ācārya-dakṣiṇai*—ceremonial payment to artisans and craftsmen.

¹¹ *Peruvarambu*.

¹² *Nagarattóm*—members of the civic assembly of mercantile towns.

¹³ *Mākkāni*—one sixteenths, probably of a *vēli*.

¹⁴ *Iraiṇili*.

¹⁵ Incomplete.

Inscription No. 201.

Place :—Kuḷattūr Taluk—Nirpaḷani—Vaḷarmadīśvara temple—on the north base of the Nandi-*mandapam*.

Dynasty and King :—Cóla—Ràjendra Cóla Dévar.*

Date :—Twenty-first regnal year of the King.

Language and Script :—T'amil—mutilated. The second line alone extant.

Translation :—

“In the 21st year of the Lord Śri Ràjendra Cóla Dévar.....”

Inscription No. 202.

Place :—Kuḷattūr Taluk—Kunnàṇḍàrkóvil—Parvatagirīśvara temple—on the wall of the central rock-cut cave.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḷ Śri Ràjādhirāja Dévar¹.

Date :—Second year of the King.

Language and Script :—Tamil—21 lines—incomplete.

Translation :—

“Hail! Prosperity! In the 2nd year of Tribhuvanaccakravartikaḷ Śri Ràjādhirāja Dévar¹: Whereas, I, Kaṇṇan Avayampukkàn of Kàḍambàḍi, a merchant in Kulàlaṅguttai(?) in Kīḷiyūr nàḍu of Pàṇḍikulàśanivaḷanàḍu bought from this *Mahādévar* of Tirukkunṇàkkuḍi, in Vaḍapanaṅgàṭṭu nàḍu of Jayaśiṅgakulakàlavaḷa nàḍu, the following lands, which He had purchased from Periyārri, a native of Vēṭci in this *nàḍu* and Aḍavalān Cólan, namely—two plots of wet-land called Taccaveṭṭi, measuring five *más*² in the Kaṇṇamaṅgalamvayal, and two plots of wet-land called Mummudic-cólavayakkal and the nursery, measuring *mukkāni*,³ in the Kaḷvayal lands—the amount that I paid into the temple treasury⁴ for these lands, measuring in all five *más* and *mukkāni*, which I bought as *Taṇḍésvarapperuvilai*⁵, is two-hundred *Kāśu*. Having paid in full these 200 *Kāśu*, I hereby gave these lands as an endowment for the provision of sandal paste⁶ to anoint the *Náyanār*, agreeably to the request of the merchants, who supply fine perfumed sandal paste⁷, that lands should be bought and leased out⁸ for the purpose.....”.

Inscription No. 203.

Place :—Kuḷattūr Taluk—Kunnàṇḍàrkóvil—Parvatagirīśvara temple, on the wall of the northern rock-cut cave.

Dynasty and King :—Cóla—Tirbhuvanaccakravartikaḷ Śri Ràjādhirāja Dévar¹.

* The King is unidentified.

¹ This Ràjādhirāja is unidentified. But judging from the language of the inscription, this may perhaps belong to Ràjādhirāja II. (1163–79 A. D.).

² One-fourth (*vēli*?).

³ Three-eightieths of a (*vēli*?).

⁴ Śri-Paṇḍāram.

⁵ *Canḍésvarapperuvilai*—purchase of temple lands by paying the price to Canḍésvara, the supposed custodian of the properties of a Śiva temple.

⁶ *Tiruccāndu*.

⁷ *En-virai*—sandal paste mixed with aromatic unguents (*virai*) of the colour and fineness of gold dust on the touch stone (*en*).

⁸ *Aḍai-Koḷ*—lands on lease.

¹ The Ràjādhirāja is unidentified.

Date :—Third year of the King.

Language and Script :—Tamil—3 lines extant—incomplete.

Translation :—

“Hail! Prosperity! In the 3rd year of Tribhuvanaccakravartika! Śri Rājādhirāja Dévar¹.....*Mahādévar* of Tirukkunṛakkuḍi in Vaḍapananṅaṭṭu nāḍu in Jayaśiṅgakulakālavāṇaḍu.....”

Inscription No. 204.

Place :—Kuḷattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the north of the entrance to the central shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartika! Śri Rājādhirāja Dévar¹.

Date :—Ninth year of the King.

Language and Script :—Tamil—7 lines—part is hidden by the cross wall of the *Bhairavar* shrine.

Translation :—

“Hail! Prosperity! In the 9th year of Tribhuvanaccakravartika! Śri Rājādhirāja Dévar, We, Periyān Tirucciṛrambalabhaṭṭan of the *Kāśyapa gōtra*² and co-parceners, the *Śiva-brāhmaṇar*³.....in the temple of the Lord of Vaḷarmadīśvaram in Nīrpaḷani in the Uṇattūr Kūrṇam of Irattapāḍi koṇḍa cōḷa vaḷaṇaḍu, received 18 *kāśu* from.....kkiyan..... Having received these eighteen *kāśu*, We, the said Periyān and co-parceners, agreed to keep alight one lamp(?) as his endowment for so long as the moon and sun endure and inscribed this on stone. This is the signature of Tirucciṛrambalabhaṭṭan. This is the signature of..... (May this be under the protection of all Mahéśvaras).”

Inscription No. 205.

Place :—Kuḷattūr Taluk—Maḍiyanūr—Agastīśvara temple—on the north *prākāram* wall.

Dynasty and King :—Cōḷa—Śri Rājādhirāja Dévar.¹

Date :—Twelfth year of the King.

Language and Script :—Tamil—2 lines—incomplete.

Translation :—

“Hail! Prosperity! In the 12th year of Śri Rājādhirāja Dévar: As an endowment to the *Mahādévar* of Tiruvagattīśvaram, the Lord of Maḍiyanūr in the Aṇṇalvāyil kūrṇam of Irattapāḍikonḍacōḷavaḷaṇaḍu, Ara..... vippicciyār, also called Tuk.....māṇaḍi, wife of Aṇḍār Uḍaiyār Poṟkóyil Piccar, got the *tirumañjanakkinaṇṇu*² dug and built³.....”

Inscription No. 206.

Place :—Kuḷattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the south of the entrance to the central shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartika! Śri Rājādhirāja Dévar.¹

¹ Unidentified.

² *Gōtra*—sept.

³ *Śiva-Brāhmaṇar*—the sect of Brahmins who conduct worship in Śiva temples.

¹ The Rājādhirāja is unidentified. Perhaps Rājādhirāja II (1163-79 A. D.)

² *Tirumañjanakkinaṇṇu*—well to supply the water required for bathing the idols in a temple.

³ *Paḍuppiccāl*.

¹ The Rājādhirāja is unidentified. Perhaps Rājādhirāja II, (1163-79 A. D.)

Date :—Twelfth year of the King.

Language and Script :—Tamil—6 lines—damaged.

Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikal Śri Rājādhirāja Dévar: the amount that I, Pullāli Śurri Puṇṇiyan, the *Śiva-brāhmaṇan*² who hold hereditary right of service in the temple of the *Nāyanār* of Vaḷarmadīśvaram in Nīrpaḷani, in the Uṇattūr kūṇṇam in Vaḍakōṇādu of Irattapāḍikonḍacōḷavaḷanādu, received from Śurri Aḷudaiyān, native of Vaḍakavir-Murukkūr³ in Pāṇḍikulāśanivaḷanādu, is 20 *kāśu*. Having received these twenty *kāśus* as his endowment, I agreed to keep alight one *sandhi*⁴ lamp for this *Nāyanār* for so long as the moon and sun endure, and inscribed this on stone. This is the signature of Puṇṇiyan.”

Inscription No. 207.

Place :—Kulattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the east of the entrance to the *Amman* shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikal Śri Rājādhirāja Dévar.¹

Date :—Twelfth year of the King.

Language and Script :—Tamil—9 lines.

Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikal Śri Rājādhirāja Dévar: the amount that I, Tirupperumān Bhaṭṭan, also called Nambi Viraiyādi, of the *Kāśyapa gōtra*,² the *Śiva-brāhmaṇan* who hold hereditary right of worship in the temple of the *Nāyanār* of Vaḷarmadīśvaram, in Nīrpaḷani in the Uṇattūr kūṇṇam of Irattapāḍikonḍacōḷavaḷanādu, received from Tiruppan Kunṇan, a *vellālan*³ of this village, is 20 *kāśu*. Having received these twenty *kāśus* as his endowment, I, Tirupperumān Bhaṭṭan, shall keep alight one *sandhi*⁴ lamp, for so long as the moon and sun endure. This is my signature.”

Inscription No. 208.

Place :—Kulattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the west of the entrance to the *Amman* shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikal Śri Rājādhirāja Dévar—Rājakēsari Rājādhirāja II-1163—79 A. D.*

Date :—Twelfth year of the King, corresponding to 1174–75 A. D.

Language and Script :—Tamil—6 lines.

² *Śiva brāhmaṇan*—class of Brahmins who conduct worship in Śiva temples.

³ Murukkūr in Vaḍa Kaviranādu or North Kaviranādu. Ten Kaviranādu or South Kaviranādu was included in the modern Pudukkottai territory now called Kavinādu.

⁴ *Sandhi*—time of worship, morning, noon and evening.

¹ The Rājādhirāja is unidentified in the ‘Chronological List of Inscriptions.’ Perhaps Rājādhirāja II, (1163–79 A. D.)

² *Gōtra*—sept.

³ Cultivating class.

⁴ *Sandhi*—time of worship—morning, noon and evening.

* Included under the unidentified Rājādhirājas in the ‘Chronological List of Inscriptions’. The priest, Pullāli Viraiyādi Aḷavandān is known to have been a contemporary of Kulōttuṅga III (1178–1223 A. D.). See P. S. I. 160. The only Rājādhirāja that preceded him was Rājādhirāja II.

Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: the amount that I, Pullāli Viraiyāḍi Ālavandān, the *Śiva-brāhmaṇan* who hold hereditary right of worship in the temple of the *Nāyanār* of Vaḷarmadīśvaram in Nīrpaḷani, in the Uṟattūr kūṟṟam of Irattapāḍikonḍacōḷavaḷaṇaḍu, received from Maṇiyan Vélāḷvan of this village, is 22 *kāśu*. Having received these twenty-two *kāśus* as an endowment, I, Ālavandān, agreed to keep alight, for so long as the moon and sun endure, one *sandhi* lamp, and inscribed this on stone. This is my signature.”

Inscription No. 209.

Place :—Kuḷattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the west of the entrance to the *Amman* shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar.¹

Date :—Thirteenth year of the King.

Language and Script :—Tamil—7 lines—damaged.

Translation :—

“Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: the amount that I, Tarpāḍi Poruḷ.....vara Bhaṭṭan, of the *Kāśyapa gōtra*,² the *Śiva-brāhmaṇan* who hold hereditary right of worship in the temple of the *Nāyanār* of Vaḷarmadīśvaram, in Nīrpaḷani, in the Uṟattūr kūṟṟam of Irattapāḍikonḍacōḷavaḷaṇaḍu, received from Maṇiyan of this village is 22 *kāśu*. Having received these twenty-two *kāśus* as an endowment, I,....., agreed to keep alight, for so long as the moon and sun endure, one *sandhi* lamp, and inscribed this on stone.”

Inscription No. 210.

Place :—Kuḷattur Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the west of the entrance to the *Amman* shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar.*

Date :—Lost.

Language and Script :—Tamil, 9 lines—damaged at the end.

Translation :—

“Hail! Prosperity! In the.....year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: We, Tillaināyakabhaṭṭan, also called Pullāli Dévan Tiruppan, and co-parceners, who are among the *Śiva-brāhmaṇan* holding rights of worship in the temple of the Lord of Vaḷarmadīśvaram of Nīrpaḷani, in Vaḍakōṇaḍu of Irattapāḍikonḍacōḷavaḷaṇaḍu, received two cows from Vīracōḷappallavaraiyan of Kuṇḍūr in Kuṇḍūr of the Uṟattūr Kūṟṟam in Rājarājappāṇḍinaḍu. Having taken over these two cows as an endowment, we, Tillaināyakabhaṭṭan and co-parceners, shall keep alight in the shrine of this *Nāyanār* one *sandhi* lamp for so long as the moon and sun endure, and inscribed this in favour of Cōḷappallavaraiyan of the said village. This is the signature of Tillaināyakabhaṭṭan.”

¹ The Rājādhirāja is unidentified. Perhaps Rājādhirāja II (1163–79 A. D.)

² *Gōtra*—sept.

* Unidentified.

Inscription No. 211.

Place:—Kulattur Taluk—Nirpalani—Valarmadīśvara temple—on the north wall of the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar.¹

Date:—Lost.

Language and Script:—Tamil—incomplete and damaged. 12 lines extant, the first part of each line built over.

Translation:—

“Hail! Prosperity! In the.....year Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar: Whereas, we, the *uróm* constituting the *úr*² of Nirpalani in the Uṟattūr Kúṟram of Irattapādikonḍacōḷavaḷanāḍu, had sold (the lands) in Tāḷikkudikkāḍu,³ to Kallan Perum..... native of.....tangaṅkuḍi.....kaṅgu in Aṟkāṭṭukkúṟram of Pāṇḍikulāśanivaḷanāḍu: We, the said *uróm* constituting the *úr* of Nirpalani, hereby stipulate that he shall pay as an endowment for the conduct of festivals⁴ to the *Nāyanār* of Valarmadīśvaram seven *kalams* of paddy measured by the.....*marakkāl* and one *kāśu* as *kīḷirai*⁵, and inscribed this on stone..... (The boundaries of the lands are):—Eastern boundary to the west of thewaterspread of this tank and the common tank⁶; the southern boundary to the north of the grass land⁷ on the northern end of the Periyakuḷam(?) and the *kaḷḷi*⁸.....; the western boundary to the east of the grass-land and Tāḷikkiṇaṟu⁹.....”

Inscription No. 212.

Place:—Kulattūr Taluk—Nirpalani—Valarmadīśvara temple—on the wall to the east of the entrance to the *Amman* shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar-Rājakésari Kulóttuṅga II, 1133–1150 A. D.¹

Date:—Ninth year of the King corresponding to 1141–42 A. D.

Language and Script:—Tamil—Incomplete and damaged—12 lines extant, first halves of ll. 8–12 defaced.

Translation:—

“Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar: (Endowment to the *Mahādévar*?) who abides in Nirpalani in Uṟattūr Kúṟram of Irattapādikonḍacōḷavaḷanāḍu, by Śaḍaiyan of Tiruviśalūr: Whereas Tirucciṟṟambalam Uḍaiyān of Uṟattur,² the

¹ Unidentified.

² *Uróm*—members of the village assembly; *úr*—village assembly.

³ *Tāḷikkudikkāḍu*—probably the hamlet contained urn-burials (*tāḷi*).

⁴ *Tirunāl-paḍi-kku-uḍalāka*.

⁵ *Kīḷirai*—ground rent.

⁶ *Podukkuḷam*.

⁷ *Kīṟāy*; this word now denotes ‘sods’.

⁸ *Kaḷḷi*—probably hedge of *Euphorbia antiquorum*.

⁹ Well.

¹ Unidentified in the “Chronological List of Inscriptions”. Probably Kulóttuṅga II. See below.

² This Tirucciṟṟambalam Uḍaiyān of Uṟattūr is perhaps the same as Tirucciṟṟambalam Uḍaiyān Védavanam Uḍaiyān of Paiyyūr, in the Uṟattūr Kúṟram, who figures in P. S. I. 129 from Maḍattuk-kóvil as a chieftain under Kulóttuṅga II.

*Sembiyan*³ of Annàdu (?) in Jayamànikkavalanàdu, sold me a house site situated in the.....Aludaiyà.....lands, whereof (the eastern boundary) is to the west of the *déवानam*, the southern boundary to the north of the street which runs towards..... the western boundary to the east of the street..... and the northern boundary to the south..... (included) within these four boundaries thus fixed.....”

Inscription No. 213.

Place :—Tirumayam Taluk—Kàraiyr—Tirumànganísvara temple—on the outside of the south *prákaram* wall.

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Kulóttuṅga Cólā Dévar.¹

Date :—Eleventh year of the King.

Language and Script :—Tamil—5 long lines.

Translation :—

“In the 11th year of Tribhuvanaccakravartikal Kulóttuṅga Cólā Dévar: Whereas, We, Niṣadharayan, also called Kéralan Maṅgalàdévan, gave the lands included within the four boundaries of Śenkunṇankuḍikkàdu, as an endowment to provide for the offerings of *tiruppaniyáram*² and *amudu*³ to Kayila-Śelvap-Pillaiyār in the temple of the *Náyanár* of Tirumànganís-varam, we hereby directed that the rate for the provision of the daily offerings should be six *kalams* from every *má* of land, to continue for so long as the moon and sun endure, and sent our order to have this inscribed on copper and stone. Niṣadharajan, also called Kéralan Maṅgalàdevan. This is my signature. May this be under the protection of all Māhészvaras. The measure to be used in measuring this *kaḍamai*⁴ of paddy is the *tiruccúlakkál*⁵”.

Inscription No. 214.

Place :—Tirumayam Taluk—Neṛiñjikkudī—Màrtandészvara temple—on the north wall of the central shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar.¹

Date :—Thirteenth year of the King.

Language and Script :—Tamil, 19 lines.

Translation :—

“Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar, I, Āḍavallān Uyyavandān, native of Śembàdu²,

³ *Sembiyan* is the title of the Cólās. Here the chief who governs the country seems to have borne the title.

¹ Unidentified.

² A kind of sweet rice cake.

³ Cooked rice.

⁴ Tax.

⁵ Measuring vessel stamped with trident used in Śiva temples.

¹ Unidentified.

² Śembàttúr.

and a merchant in Pudutteru, made the following endowment to the *Náyanár* who abides as the Lord in Udayamàrtanḍésvaram:—

The amount that I placed in the hands of the *Śivabrāhmaṇar*³ of this temple, in order to keep alight a *sandhyādīpam*⁴ in the shrine of this *Náyanár*, is two *paṇikāśu*⁵.

We, the *Śivabrāhmaṇar* of this temple, shall maintain this lamp, as the endowment of this Āḍavallān Uyyavandan, for so long as the moon and sun endure. May this be protected by the Māhēsvaras.”

Inscription No. 215.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King:—Cōḷa—Kulóttuṅga Cōḷa Dévar.¹

Date:—Fourteenth year of the King.

Language and Script:—Tamil—6 lines—incomplete. Line 5 is the beginning of another inscription.

Translation:—

“Hail! Prosperity! In the 14th year of Kulóttuṅga Cōḷa Dévar: Whereas Olivēlān Śāttan of Kīliyūr quarrelled² with Muppérudaiyān³, also called Perumbayan Araṅgan, of Aṇṇalvāyil Kūrṇam, as a recompense therefor, I, Tiruvēlān Śāttan, gave 42 sheep to maintain lamps for the Lord of Tirukunṇam⁴ for his benefit. These are for three evening lamps. May this be under the protection of all Māhēsvaras.

Hail! Prosperity!.....by
Velli Mādēvan Bhaṭṭan....., native of Rājakésaripuram in Eyirnāḍu of Pāṇḍikulāsanivaḷanāḍu.....”

Inscription No. 216.

Place:—Kulattūr Taluk—Nīrpaḷani—Vāḷarmadīśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar.¹

Date:—Fourteenth year of the King.

Language and Script:—Tamil—24 lines—damaged.

Translation:—

“Hail! Prosperity! In the 14th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar: We, who perform the duties of *Śri Kāryam*, *Śri Māhēsvarakkankāni*, the *Dévakanmis*² and the temple accountant³ in the

³ The class of Brahmins who conduct worship in Śiva temples.

⁴ Evening lamp.

⁵ *Lit.* Old *kāśu*.

¹ Unidentified.

² *Piṇaṅginamaiyil*.

³ *Muppér-udaiyān*—Native of Muppér or Tiruppér (Tiruppeyar) which along with Āṭṭuppalli Niyamam was located in Eyirnāḍu district of Pāṇḍikulāsanivaḷanāḍu.

⁴ Tirukkunṇam—sacred hill. The usual name is Tirunalakkunṇam.

¹ Unidentified.

² *Śri Kāryam*—those who conduct worship in the sanctum; *Śri Māhēsvara Kankāni*—the congregation of Śaiva devotees who supervise temple affairs; *Dévakanmi*, temple trustees.

³ *Kōyil-kankakan*.

temple of Valarmadīśvaramuḍaiyār, (in Nīrpaḷani), the Lord of Vaḍakónaḍu in the Uṟattūr kūṟṟam of Irattapāḍikonḍacōḷavaḷanāḍu, and the *ūróm* of Pārkuḍi gave the following undertaking⁴ with regard to the endowments⁵ made by Avayampukkān Dévan native of..... of this *nāḍu* and *kūṟṟam* :—

The amount endowed for the procession of the *Nāyanār* during the *Māsittirunāl*⁶ and paid in this month of *Tai* is 160 *kāśu*. Having received these hundred and sixty *kāśus* and deposited into the temple treasury, we shall provide for one *paḍi* of rice offering⁷ and *śatticcōru*⁸.....(of oil?) for the lamp and.....for any other article of food necessary during every month in which the God is taken out in procession, for so long as the moon and sun endure.

Having thus agreed, and having received (these 160) *kāśu*, we, shall maintain this (endowment).....”

Inscription No. 217.

Place :—Kulattūr Taluk—Vaikkōvil—Tāḷavanéśvara temple—on the north wall of the central shrine.

Dynasty and King :—Cōḷa—Kulóttuṅga Cōḷa Dévar.*

Date :—Fourteenth year of the king.

Language and Script :—Tamil—damaged and incomplete. 2 long lines extant.

Translation :—

“Hail! Prosperity! In the 14th year of Kulóttuṅga Cōḷa Dévar; I, Vīra Pāṇḍiya Nāḍālvān, also called....., chief of Maṅgalam in Maṅgalam of Tenpanaṅgāṭṭunāḍu of Jayaśiṅgakulakāḷavaḷanāḍu (made an endowment) of wet-lands, called Veḷuṅgōḍu-śey over which I have proprietary rights, to the Lord of Tiruppanaṅgaḍu.....”

Inscription No. 218.

Place :—Tirumayam Taluk—Péraiyyūr—Nāganāthasvāmi temple.

Dynasty and King :—Cōḷa—Kóvirājakésarivarman Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar—Rājakésari Kulóttuṅga.¹

Date :—Fifteenth year of the King.

Language and Script :—Tamil—damaged—21 lines.

Translation :—

“Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar, also called King Rājakésari varman: Endowment to

⁴ *Paricu*.

⁵ *Ubhaiyam*.

⁶ *Māsittirunāl*—lit. festival in the month of *Māsi*. This should come once a year, but according to what follows one is lead to think that it is a mistake for *māsattirunāl* or monthly festival, perhaps to be conducted on days of the natal star of the donor.

⁷ *Amudupaḍi*.

⁸ *Śatticcōru*—sweetened rice.

* Unidentified.

¹ Unidentified in the “Chronological List of Inscriptions”. Must be either Kulóttuṅga I (1070–1122 A. D.) or Kulóttuṅga II (1133–50 A. D.), since both were Rājakésaris. Kulóttuṅga III was a Parakésari. It is not possible to determine which of the two Rājakésari Kulóttuṅgas was meant here.

the *Mahádévar* who abides in Tirunàgíśvaram of Péraiyr, a *déavadána-brahmadéyam*² in Kànanàḍu of Virudaràjabhayañkaravaḷanàḍu :

Whereas Maṛavan Peṛṛan, native of Kóṭṭaiyúr of this *nàḍu* (murdered?) at night..... Kuva (laya?) Śatrukésari.....

..... and quarrelled³ with Poyyilippéraiyan, also called Araiyan..... yàn, of Peruvàylinaḍu and whereas, we, the members of the *sabha* of this village and..... made an enquiry and awarded a punishment according to which he had to make an endowment to meet half the expenses of maintaining a lamp in the temple,⁴ the number of sheep that he handed over to us, the members of the *sabha* of this village, is fifty.

Having received this flock of 50 sheep, we the *sabhaiyóm*⁵ of this village, shall carry out the provisions of this endowment. May this be under the protection of all Māhészvaras."

Inscription No. 219.

Place:—Kulattúr Taluk—Kuḍumiyāmalai—Śikhànāthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar.¹

Date:—Fifteenth year of the King.

Language and Script:—Tamil—8 long lines.

Translation:—

"Hail! Prosperity! In the 15th year of Tribhuvanaçcakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar, in Tirunalakkunṛam in Kunṛiśúlnàḍu of Iraṭṭa-pàdikonḍacólavaḷanàḍu, I, Nāccimalaiyāḷvi, a *sāndikkútti*,² native of Tirukkoḍunkunṛam³ and daughter of Periyanaṭṭaccāriyan, made the following deed of endowment of lands, as *kuḍi-niṅgá-déavadānam*,⁴ to the *Nāyanār* who abides in Tirunalakkunṛam and inscribed it on stone.

The following are the boundaries of the lands called Alaivayal, which are in my enjoyment since I purchased them from the *úrār*⁵ of Viśalúr in Annaḷvāyil kúṛṛam, of this *nàḍu*:—The eastern boundary to the west of the Pāliyancey lands belonging to Maḍan Góvindan and co-parceners, and the

² A village which was both a *déavadānam*, gift to a temple, and *brahmadéyam*, gift to Brahmins.

³ *Piṇaṅginamaiyil*.

⁴ *Viḷakkarai*.

⁵ *Sabhaiyóm*—members of the *sabha* or the administrative body in Brahmin villages, or *brahmadéyams*.

¹ Unidentified in the 'Chronological List of Inscriptions'. Perhaps Kulóttuṅga III (1178—1223 A. D.) since the grant mentions Alaagiya Séman, which was probably the title of Kulóttuṅga III, adopted by the chief Śemappillaiyár, who was an important feudatory of Rájendra III (1246–79 A. D.) Further the name Avaniaráyana Múvendaṇḍalān in the text, suggests the same conclusion. Avaniaráyana was the title adopted by Ko-Peruñjīga, a later Pallava vassal who rebelled against the Cōḷas.

² *Sāndikkútti*—one who performs the *sāndikkúttu*, a dance during a play calculated to compose the hero, heroine or any other actor in the play.

³ Tirukkoḍunkunṛam—Pirānmalai.

⁴ *Kuḍi-niṅgá-déavadānam*—lands conveyed to a temple, as a gift, without evicting the original tenants.

⁵ *Úrār*—members of the village assembly.

Eriyàncey lands belonging to Manattulāḍuvān Araṣu Góvindan Panman and co-parceners; the southern boundary to the north of the waterspread⁶ of the Mélaikkulāṁ; the western boundary to the east of the boundary of Śikhā-nallūr, and the northern boundary to the south of Muṟkoḍikaḷamāncey Neḍumbāḍu lands and the dry-lands belonging to Avaninārāyaṇa Múvéndira Cōla Vélān.

From these lands, lying within the four boundaries thus fixed, which are cultivated wet-lands measuring ten *mās*, they⁷ shall pay to the *Náyanár*, in addition to the *irai*⁸, paddy at the rate of six *kalams* for every *má* of land, measured by the *Kéralántakan marakkāl*.⁹

While paying this amount of paddy, I shall pay the usual taxes in the same manner as the other neighbouring *dévaḍānam* lands of this *Náyanár* do. I shall pay all the *kuḍimai*¹⁰ dues, including *antarāyam*¹¹ and *kīḷirai*¹² in the same manner as the neighbouring ones. Thus I shall make a free gift of these lands as *dévaḍānam* and pay all the *kuḍimai* dues including *antarāyam* and *kīḷirai*.

By utilising this paddy, the structure called Aḷagiya Séman-tirveḍuttuk-katti¹³ shall be built in this temple, and whatever remains after paying the expenses annually, shall be included as temple property.¹⁴

Having agreed thus, I, Nāccimalaiyālvi, of Tirukkoḍunkunṇam, daughter of Periyanaṭṭu Āccāriyan, gave this gift inscribed on stone. May this be under the protection of all Māhēśvaras."

Inscription No. 220.

Place:—Tirumayam Taluk—Kóṭṭaiyūr—Karumānikka Perumāl temple—on the south wall of the shrine.

Dynasty and King:—Cōla—Kulóttuṅga Cōla Dévar¹—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date:—Sixteenth year, Sixty-second day—Corresponding to 1193—94 A. D.

Language and Script:—Tamil—3 long lines; damaged.

Translation:—

"Hail! Prosperity! Orders² of Laṅkésvara Dévan³:—The *úrār*⁴ of Kóṭṭaiyūr, on receipt of these orders, shall (from this ?).....year of (?)

⁶ *Nirpóvai* or *Nirkóvai*.

⁷ Probably the tenants.

⁸ *Irai*—Government tax—the reading suggested in the Texts is *iruppuṁ*.

⁹ *Kéralántakan marakkāl*—a standard grain measure, named 'Kéralántakan', after one of the King's titles.

¹⁰ *Kuḍimai*—tenancy dues.

¹¹ *Antarāyam*—'internal revenue'—the dues collected by the local administrative body.

¹² *Kīḷirai*—ground rent.

¹³ *Tiruveḍuttukkatti*—probably a hall with a raised terrace or a *gōpuram*.

¹⁴ *Śri-panḍāram-āvadākavum*.

¹ Unidentified in the 'Chronological List of Inscriptions'. For identification as Kulóttuṅga III, see below.

² *Ólai*.

³ Laṅkésvara was an officer under Rájarāja III, successor to Kulóttuṅga III, according to A.R.E. 1913, Part II, page 113. Like the prime-minister Rájendraśiṅga Múvéndavélān who served under both the kings, this officer too must have served under both the kings. The same Laṅkésvara, according to P. S. I. 633 and 634, in the same temple, and P. S. I. 631 and 632 in the Kaṇṇanūr temple near by, issued orders remitting taxes in the time of Vikrama Pāṇḍiya, the contemporary of Kulóttuṅga III.

⁴ *Úrār*—members of the village assembly.

Kulóttuṅga Cōḷa Dévar.....assign to the *Emberumán*⁵ of Naralókaviraviṇṇagaram⁶ in their village, seven *más* of land in the Pudevayal included in their *úrppuram*⁷.....
 We have hereby exempted these lands from the payment of *kaḍamai*⁸ due from them. Having entered these seven *más* of land as *iraiyili*, along with the *tiruvīḍaiyāttam*⁹ lands in this Pudevayal, and recording these orders as the sole authority¹⁰ thereto.....
 The signature of.....varaiyan. To this effect this is the signature of.....On the 62nd day of the 16th year.....”

Inscription No. 221.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King :—Cōḷa—Kulóttuṅga Cōḷa Dévar¹.

Date :—Twentieth year of the king.

Language and Script :—Tamil—13 lines—incomplete.

Translation :—

“Hail! Prosperity! In the 20th year of Śri Kulóttuṅga Cōḷa Dévar: in Uṇṇattūr Kūrṇam of Irattapāḍikonḍa Cōḷavāḷanāḍu, Nér-ivān also called—*twenty letters not clear after this*²—I, Anantarāman, also called Kaikkōḷan Bhaṭṭan Tiruvuḍaiyān, also known as Kaṇḍaramāṇikka Pallavaraiyān, in order to institute a festival in the month of *Mási* for the *uḍaiyār* of Tirunalakkunram—*letters not clear*³—to conduct the festival in the month of *Paṅguni* and feed the *Māhēśvaras*⁴ in the Kónāḍan Tirumaḍam made the following endowment:—

Whereas, the *dēvadānam* lands, endowed formerly by Uṇṇattūr Kīḷavan of this *nāḍu* in Iluppaikkūḍi were lying uncultivated, owing to the white alkaline nature of the soil⁵ and allowed to be overgrown by jungle⁶, whereof the eastern boundary lies to the west of the waterspread adjoining the northernmost limits of Adikaimaṅgalam of this *dēvadānam*; the southern boundary to the north of the old lands of Iluppaikkūḍi, the western

⁵ *Emberumán*—lit ‘Our Lord’ here Viṣṇu.

⁶ Naralókaviraviṇṇagaram—*viṇṇagaram* (*viṣṇugram*) or Viṣṇu temple, named after Naralókavira.

⁷ *Úrppuram*—assessed lands under the control of the village assembly.

⁸ *Kaḍamai*—Government taxes.

⁹ *Tiruvīḍaiyāttam*—a class of eleemosynary tenure, denoting lands assigned to temples, mostly Viṣṇu temples.

¹⁰ *Piḍipāḍu*—The text reads *iv-vólaiyé-piḍipāḍāka-k-konḍu*.

¹ Unidentified.

² Apparently this inscription is a copy. The words in parenthesis are those of the copying scribe and indicate that 20 letters after ‘*nér-ivān-āna*’ in the damaged original were not legible at the time of copying.

³ The words in parenthesis are those of the copying scribe, and indicate that some letters after ‘*śevikke*’ were not legible.

⁴ *Māhēśvaras*—Śaiva devotees.

⁵ *Vīlaiyā-ven-kīḷar-āy*.

⁶ *Kāḍu-póy-k-kīḍanta*.

boundary to the east of Śeṅguḷam including the waterspread of this tank and northern boundary to the south of the *talakkal* (?)⁷ of Madakki-maṅgalam and the southern extremity of the tank in this village :

The amount that I paid into the sacred hands of Taṇḍésvarappillaiyār⁸ as the price for the lands included within the four boundaries, specified thus, is 1 *kāśu*.

Having paid this one *kāśu*, I declare this land to be *iraiyili*⁹ and to be an endowment to the *maḍam*¹⁰. Half a *mā*¹¹ in this land shall be set apart for the man who lives in this *maḍam* and cleans the floor with cowdung and water, one *kāni*¹² of land to the potter who makes and supplies cooking utensils¹³ to this *maḍam*, one *kāni* to the person who supplies fire-wood, and half a *mā* as *Kuḷappaḍi*¹⁴.

With the yield of paddy¹⁵ from the land that remains after excluding the two *mās* specified thus, the paddy got as owner's share¹⁶ from these, and the paddy from the outlying plots¹⁷, the devotees shall be fed during the two festivals, for so long as the moon and sun endure.....¹⁸”.

Inscription No. 222.

Place :—Tirumayam Taluk—Púvālaikkudi—Puṣpavanésvara temple—on the south wall of the shrine.

Dynasty and King :—Cōḷa—Kulóttuṅga Cōḷa Dévar¹.

Date :—Twenty-first year (?) of the King.

Language and Script :—Tamil—6 lines—damaged and incomplete.

Translation :—

“Hail! Prosperity! In the twenty-first year of Kulóttuṅga Cōḷa Dévar: (Gift to) the *Mahádévar* of Púvālaikkudi in Kúḍalúr naḍu..... Accakaṇḍapperumān², also called Pañcamahāsattan³..... ka.....ra Kaṇḍaṇ Śāman⁴.....miyà—ḷaṅkoṇḍaṇ.....”

⁷ *Talakkal*—what this stone indicates is not clear.

⁸ Caṇḍésvara, the supposed custodian of the properties of a Śiva temple. The *dēvadānam* lands which were lying waste were evidently bought from the temple, to be reclaimed and endowed again.

⁹ *Irāiyili*—exemption from government-tax (*irai*).

¹⁰ *Maḍappuram*.

¹¹ Half *mā*— $\frac{1}{2}$ (of a *vēli*?).

¹² *Kāni* $\frac{1}{8}$ (of a *vēli*?)

¹³ *Kalam*.

¹⁴ *Kuḷappaḍi*—allotment for the repair and maintenance of the tank, and for operating the irrigation sluice.

¹⁵ *Vāsi*.

¹⁶ *Mēl-muḍal*—*Mēl vāram* (?)

¹⁷ *Śiriḍu*—*veḷi*—*kiḍanta*.

¹⁸ Rest not accessible.

¹ Unidentified.

² Probably Accakaṇḍapperumān or Araśakaṇḍapperumān.

³ *Pañca-mahā-śabdham*—the five kinds of music, *viz.*, drums, wind instruments, stringed instruments, cymbals or bells, and vocal; or the large pot-shaped drum with five mouths covered by a membrane (*pañca-mukha-vādyam*), played as a mark of personal honour. Here the person seems to have been entitled to that great honour.

⁴ Probably the same as Araśakaṇḍarāman Sāmantan or Śēman, the title of Śemappillaiyār a feudatory of Rājarāja III. If so, the Kulóttuṅga of this grant must be Kulóttuṅga III.

Inscription No. 223.

Place :—Tirumayam Taluk—Irumbànàḍu—Agastísvara temple—on the wall to the north of the entrance into the temple.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cólā Dévar¹.

Date :—Twenty-second year of the King.

Language and Script :—Tamil 5 lines.

Translation :—

“Hail! Prosperity! In the 22nd year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cólā Dévar: The amount given as an endowment for keeping alight one evening lamp² in the shrine of this *Náyanár*, by the *dévarāḍiyāl*³, Āṭkoṇḍi-kuḍitāṅgināl, was received into the temple treasury, and in lieu of the money, the Tiripuram lands⁴, irrigated from the Śembandamaḍai⁵ and measuring *araiikkāni-kil-ārumā*⁶, were given to the *Śivabrāhmaṇar*⁷ to maintain this for so long as the moon and sun endure”.

Inscription No. 224.

Place :—Ālaṅguḍi Taluk—Śembàṭṭūr—Tiruvaiyāruḍaiyār temple—on the south wall of the *maṇḍapam* in front the shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cólā Dévar¹.

Date :—Twenty-seventh year of the King.

Language and Script :—Tamil—7 lines.

Translation :—

“In the 27th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cólā Dévar: Whereas we, the *Śiva-brāhmaṇar*² of the thirty *vaṭṭams*³ in the temple of *Tiruvaiyāruḍaiya Náyanár*, the Lord of Śembiyan-Puttāmbūr, also called Śembàḍu⁴, in Kuḷamaṅgalanàḍu of Jayasiṅgakulakālavaḷanàḍu, received the lands called Periyavayakkal, Kaṇṇai, Muṇakam and Arañjiyanvayakkal as an endowment for the provision of food offerings⁵ during one *sandhi*⁶ to the Lord, *Tiruvaiyāruḍaiya Náyanár*, we hereby declare, on taking possession of the said lands, that we shall supply four *nālis*⁷ of rice for the *sandhi* for so long as the moon and sun endure”.

¹ Unidentified.

² *Sandhyā-dīpam*.

³ *Dévarāḍiyāl*—woman dedicated for service in a temple.

⁴ *Tiripuram*—lands called *Tripuram* or endowment of lands (*puṇam*) for the *tiri* (wick) of a lamp.

⁵ *Śembanda-maḍaiyāl-nīrpāyūm*—*Śembanda maḍai*—name of an irrigation sluice.

⁶ *Araikkāni* = $\frac{1}{16}$ (of a *vēli* ?), and *Kil-ārumā* = $\frac{3}{16}$ of six *mā* or $\frac{3}{16}$ (of a *vēli*).

⁷ *Śiva-brāhmaṇar*—class of Brahmins who conduct worship in Śiva temples.

¹ Unidentified.

² *Śiva-brāhmaṇar*—class of Brahmins who conduct worship in Śiva temples.

³ *Vaṭṭam*—turns by which the various holders of the title to worship or members of their families conducted it.

⁴ Apparently modern Śembàṭṭūr and Puttāmbūr villages formed a single village in those times.

⁵ *Amudupadikku-ubhaiyamāka*.

⁶ *Sandhi*—time of worship—morning, noon, or evening.

⁷ *Nāli*—grain measure.

Inscription No. 225.

Place :—Tirumayam Taluk—Péraiyr—Nàganàthasvami temple—on the rock in front of the central shrine.

Dynasty and King :—Cóla—Cakravartika! Śri Kulóttuṅga Cóla Dévar.¹

Date :—Thirty-sixth year of the King.

Language and Script :—Tamil—14 lines—much damaged.

Translation :—

“Hail! Prosperity! In the 36th year of Cakravartika! Śri Kulóttuṅga Cóla Dévar: Whereas an endowment of a *piḍivīlakku*(?)² to the Lord of Tirunāgīśvaram in Péraiyr, a *dēvadānam*³ and *brahmadēyam*⁴ village in Virudarājabhayaṅkaravaḷanāḍu, also called Kānanāḍu, was made by Vēḷan Śāttan.....of Iruñjīrai of this nāḍu, I Māḍalan⁵ Nārāyaṇan Mādēvan, of this village, received in full the money⁶ for the—*kalam*(?)⁷, being the sale proceeds of, and the land called.....mīḍa-vayakkal, endowed for the provision of the daily expenses.....of the Lord of this village. I, Māḍalan Nārāyaṇan agreed to pay the *śilvari*,⁸ *peruvari*⁹ and taxes of every other kind thereon, and inscribed this on stone.”

Inscription No. 226.

Place :—Kuḷattūr Taluk—Tiruppūr—Śiva temple—on the south *prākāram* wall.

Dynasty and King :—Cóla—Śri Kulóttuṅga Cóla Dévar.¹

Date :—Fortieth year of the King.

Language and Script :—Tamil—5 lines—damaged.

Translation :—

“Hail! Prosperity! In the 40th year of Śri Kulóttuṅga Cóla Dévar I, Gaṅgaikoṇḍacóla Śiruvāyināḍālvān², also called Ponna Āḍavalān of (Śi)rrūr in Vaḍaśiruvāyināḍu of Jayaśiṅgakulakāḷavaḷanāḍu.....to the *Mahādēvar*.....”

Inscription No. 227.

Place :—Kuḷattur Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—on the wall of the southern rock-cut cave.

Dynasty and King :—Cóla—Śri Kulóttuṅga Cóla Dévar (unidentified).

Date :—Fortieth year of the King.

Language and Script :—Tamil—6 lines—incomplete.

¹ Unidentified.

² *Piḍivīlakku*—probably a lamp with a handle, or the lamp held in the hands of a female deity or *Dīpalakṣmi*.

³ Gift to a temple.

⁴ Gift to Brahmins.

⁵ *Māḍalan*—of the *Māṭara* gótra or sept.

⁶ *Dravyam*.

⁷*kalam*—probably the metal or alloy for the lamp.

⁸ *Śilvari*—minor taxes.

⁹ *Peruvari*—major taxes.

¹ Unidentified. Perhaps Kulóttuṅga I (1070–1122 A. D.).

² Chief of Śiruvāyināḍu.

Translation :—

“Hail! Prosperity! In the 40th year of Śrī Kulóttuṅga Cōḷa Dévar:
(Endowment to) the *Mahādévar* of Tirukkunṛakkuḍi in Vaḍa Panaṅgattu-
nāḍu of Jayaśiṅgakulakāḷaḷaḷanāḍu by •Paḷḷikonḍān, of Śiṛṛāmbūr in
Tiruvelundūrnāḍu of Jayaṅkonḍacōḷaḷaḷanāḍu.....”

Inscription No. 228.

Place :—Alaṅguḍi Taluk—Peruṅgaḷūr—Vamśóddhàrakanāthasvāmi temple—on
the south wall of the central shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar.¹

Date :—Forty-fifth year of the King.

Language and Script :—Tamil—37 lines—incomplete.

Translation :—

“Hail! Prosperity! In the forty-fifth year of Tribhuvanaccakravartikaḷ
Śrī Kulóttuṅga Cōḷa Dévar: Whereas, we the *úróm*² constituting the *úr*³
of Peruṅgōḷi-úr⁴ conveyed to the Lord, who abides in Kulóttuṅga-Cōḷiś-
varam,⁵ the lands called Tirukkokkurōnivayal as *dévaḍānam*, whereof the
eastern boundary lies to the west of the Pālai.....⁶ on the bund of
Śiṛukaḷūr tank and the trident-stone⁷, and to the west of Tiruviḍaivayak-
kal lands, Múvendan vayakkal lands, Śiṛukaḷūr Nāḍāḷvān vayakkal lands,
the reclaimed lands, Terrikkuppai, and the trident-stone; the southern
boundary to the north of the river which runs eastward; the western
boundary to the east of the *Kaḍaiviḍu* channel of the Tanmal kuḷam and the
lands of that name;⁸ and the northern boundary to the south of the water-
spread of the tank and the line running west along the southern ridge of
Kúttanvayakkal lands and which includes Muḷḷikkūḷi lands, among the
lands in Peruṅgaḷūr:

We agreed that everything within these four bounds thus specified, including
the tank, land under crop,⁹ trees above ground, and wells below—and not
excluding the ant-hills, mounds¹⁰ and all land over which the monitor-
lizard has crept and the tortoise has crawled¹¹, shall be conveyed
with full rights to lower or raise the level wherever necessary.

¹ Unidentified in the ‘Chronological List of Inscriptions.’ Perhaps Kulóttuṅga I (1070–1122 A. D.)—judging from the high regnal year, and also from the fact that this is the earliest inscription in the present temple named after Kulóttuṅga.

² *Úróṁ*—members of the village assembly.

³ *Úr*—village assembly.

⁴ Peruṅgōḷi-úr was the old name of Peruṅgaḷūr.

⁵ Kulóttuṅga cōḷiśvaram—temple named after Kulóttuṅga who probably rebuilt it. The name Vamśóddhāraka is a synonym of Kulóttuṅga.

⁶ Perhaps *Pāḷaimaram*—*Mimusops hexandra* trees.

⁷ *Tiruccūlakkaḷ*—boundary stone with trident (*triśūla*) mark denoting lands belonging to a Śiva temple.

⁸ *Kaḍaiviḍu*—Probably the last channel from the tank.

⁹ *Iḷanilam*.

¹⁰ *Purruṁ-terriyūṁ*—Perhaps *terri* means the cairns.

¹¹ *Uḍumbu-ōḍi-āmai-tavaḷnda*—lands left uncultivated since they were considered unlucky owing to the fact that the monitor (*uḍumbu*—Varanus) or the tortoise (*āmai*) had crawled over them.

Having so agreed, we declared these lands *úr-kil-iraiyili*¹² for so long as the moon and sun endure, and made a solemn conveyance with oblations of water on the holy hands of *Attira Dévar*¹³
 In witness whereof (the following?) amongst us (set our hands thus)¹⁴:—
 The signature of Muru..... *Vélàn* of (Kil) *śengili nādu*.....,
 to this effect, the signature of *Śorṇapakaiyidari*. This is the signature of *Karikālacōla-péraraiyan*, also called *Śāttan Tiṭṭai*. This is the signature of *Jayaṅkoṇḍacōla-Kīlśūdanāṭṭu Vélàn*, also called *Nīraṇinjān Ādittan* of *Nāvalūr*. This is the signature of *Tikaivilaṅgucōla-Śīrukaḷūr-Nāḍalvān*, also called *Vīran Śāttan*. This is the signature of *Maṇayānai*. This is the signature of *Kaṇavati Po*.....¹⁵

Inscription No. 229.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the south wall of the *maṇḍapam* in front of the rock-cut shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōla Dévar¹

Date:—Forty-fifth year of the King.

Language and Script:—Tamil—9 long lines.

Translation:—

“Hail! Prosperity! In the 45th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōla Dévar: As an endowment to the Lord who abides in Tirunalakkunṇam in Irattapāḍikoṇḍacōlavalānāḍu, I, Śembiyan Kónāṭṭu Vélàn, also called Ponnān, the *Vélān* of Kāraiūr in this *nādu*, handed over ninety sheep, to provide ghee for keeping alight for ever one lamp² in the shrine of this *Dévar*, to the *Śivabrāhmaṇar* who conduct worship to this *Dévar*, viz., Bhāradvāja³ Guruvāḍi Terri and co-parceners, Bhāradvāja Kunṇan Dévan and co-parceners, Bhāradvāja Śūrri Kunṇan and co-parceners and Bhāradvāja Kōyil Mādan and co-parceners. Stipulating that these *Śivabrāhmaṇar* shall, after receiving this endowment, provide one *uḷakku* of ghee daily, and keep alight, day and night, for so long as the moon and sun endure, one lamp, I, Śembiyan Kónāṭṭu Vélàn, hereby endowed a lamp. For this one lamp, to be kept alight for ever, I, the said Vélàn, gave 40(?)⁴ of *tarā*.⁵

Whereas I, Uttamacōla Múvėndavélān, also called Poṇkāman, the *Vélān* of Idaiyārṇūr in this *nādu*, made an endowment for keeping alight one lamp for ever for this *Dévar*, the lands that I bought therefor, are those

¹² *Úr-kil-iraiyili*. This is a class of eleemosynary tenure, the taxes on which were remitted by the local administrative body, and differs from *iraiyili* lands, on which the remission was made by royal order. The village bodies (*úr*) had powers to remit taxes on land. Since at the same time they were responsible for the collection and payment to the central Government of the total demand from the village or villages or towns under their control, all amounts thus remitted, except under royal sanction, had to be made good by distributing them pro-rata on other holdings in the area under their control. The term means “tax free under the township.”

¹³ *Astra Déva*.

¹⁴ Defaced.

¹⁵ Ends abruptly.

¹ Unidentified in the ‘Chronological List of Inscriptions’. Judging from the high regnal year the King referred to may be Kulóttuṅga I (1070–1122 A. D.)

² *Tirunondāvilakku*.

³ Of the *Bhāradvāja gōtra* or sept.

⁴ The unit of weight is not known.

⁵ *Tará*—alloy of copper (8 parts) and tin (5 parts).

that were lying unproductive owing to white alkaline soil⁶ and adjoin the eastern plots of the Iluppaikkudi lands, which form the *dēvadānam* of this *Dēvar*, and the price that I paid in the holy hands of *Cāṇḍēsvarar* is $\frac{3}{4}$ *kāśu*.

The unproductive lands thus bought, for payment of this three-fourths *kāśu*, and endowed as cultivable lands after reclamation and improvement⁷, have the following boundaries:—the eastern boundary to the west of the water-spread⁸ of the Adiyamaṅgalam tank; the southern boundary to the north of Kāvidivayal⁹; the western boundary to the east of the Perāl̥vayal and Ponmadivēṅgai, and the northern boundary to the south of the Arumaṅgailallūr lands. The lands lying within these boundaries specified thus, that I reclaimed and endowed, measure four *mās*.

Stipulating that all the above-mentioned *Śivabrāhmaṇar* shall, after receiving these four *mās* of land, maintain a lamp in the temple for so long as the moon and sun endure supplying one *uḷakku* of ghee daily, I, Uttama Cōla Mūvendavēḷan, endowed these lands. The lamp on a stand¹⁰ that I gave, to be kept alight for ever, weighs fifty(?)¹¹ of *tarā*.

We the above-mentioned *Śivabrāhmaṇar* shall keep alight this lamp for ever. May this be protected by all *Māhēsvaras*."

Inscription No. 230.

Place:—Kulattūr Taluk—Viraikkudi—Tiruvēdanāthasvāmi temple—Oppilānāyaki amman shrine—on the door posts.

Dynasty and King:—Cōla—Śri Kulóttuṅga Cōla Dēvar*

Date:—Forty-sixth year of the King.

Language and Script:—Tamil—40 lines—l. 1-27 on one post, and 28-40 which relate to a different gift on the other post. Both inscriptions are incomplete.

Translation:—

"Hail! Prosperity! In the 46th year of Śri Kulóttuṅga Cōla Dēvar: We, Viraikkudaiyān Vēḷan Araisuḍai Sōlai Paḍāran.....and..... Acca Piḍāran, endowed.....to the *Mahādēvar* of Tiruvēdaippandal in Viraikkudi in Vaḍaṣiruvāyilnāḍu of Jayaśīṅgakula-kāla-vaḷanāḍu....."

On the other post.

"Hail! Prosperity! The amount that I, Anādinādan, also called Aḍikal Nambi, received from Śiyal is half *kāśu*. Having received this half *kāśu*, I....."

Inscription No. 231.

Place:—Kulattūr Taluk—Viśalūr—Śiva temple—on the south *prākāram* wall.

Dynasty and King:—Cōla—Śri Kulóttuṅga Cōla Dēvar*

⁶ *Viḷaiyā-ven-kāḷar-āyk-kidanda*; *kāḷar* = alkaline soil.

⁷ *Tirutti-nan-nilam-ākki-viṭṭa*.

⁸ *Nirkōvai*.

⁹ *Kāvilī*—is a title bestowed upon nobles and chiefs in ancient times.

¹⁰ *Nilai-viḷakku*.

¹¹ The unit of weight is not specified.

* Unidentified in the "Chronological List of Inscriptions." Perhaps Kulóttuṅga I (1070-1122 A. D.) who ruled for more than 45 years.

Date:—Forty-seventh year of the King.

Language and Script:—Tamil—11 lines—incomplete.

Translation:—

“Hail! Prosperity! In the 47th year of Śrī Kulóttuṅga Cōḷa Dévar:
Whereas, two *sandhi* lamps were endowed to the *Mahádévar* who abides in
Varasugíśvaram in Viśalír(?)* in Míśēngilī nàḍu of Jayaśiṅga-kulakāla-
vaḷaṇaḍu, by Anàḍan Āḷiyàḍan of this village.....”

Inscription No. 232.

Place:—Alaṅguḍi Taluk—Tirukkaṭṭalai—Sundarésvarar temple—on the north wall of the shrine.

Dynasty and King:—Cōḷa—Śrī Kulóttuṅga Cōḷa Dévar¹

Date:—Forty-eighth year of the King.

Language and Script:—Tamil—44 lines—damaged.

Translation:—

“Hail! Prosperity! In the 48th year of Śrī Kulóttuṅga Cōḷa Dévar:
Endowment to the *Mahádévar* of Kalkuṛicci² in the Kaḷḷappāl³ in
Tenkavirnàḍu of Ràjaràjavaḷaṇaḍu: I, Kulóttuṅga Cōḷa Maṅgala Nàḍāḷvān,
also called Pàppān Séndan, a *Kaḷḷan* of this village, gave the following
lands as provision for meeting half the cost of maintaining a lamp alight for
ever, for the *Mahádévar* of Tirukkaṭṭalai, on behalf of Amaràpati Kuppai, a
Kaḷḷan of this village:—

The lands endowed for this purpose are:—Koṅgan vayakkal, measuring half
a *má* which is irrigated by the channel from the.....ttà maṅgaḷam
river, and in which paddy is cultivated, whereof the four boundaries
are:—the eastern boundary to the west of Kíḷaikkōṅgan vayakkal, the
southern boundary to the north of the channel running eastwards; the
western boundary to the east of Mélaikkōṅgan vayakkal; and northern
boundary to the south of.....
the lands included within the four bounds thus specified. Neḍuṅgaṇ nilam,
close to the bund in Girinallúruḍaiyān Kuḍikkàḍu, measuring one *kāṇi*,
whereof the four boundaries are:—the eastern boundary to the west of the
channel running southwards; southern boundary to the north of the
Amaràpati(pu?) rattu-cey lands; the western boundary to the east of the....
*neḍuṅgaṇ*⁴ and the northern boundary to the south of the tank bund.

Having received these two plots⁵ of land, we the *upásakar*⁶ of this temple,⁷
shall provide half the cost of maintaining one lamp alight for ever. May
this be protected by all *Máhésvaras*.”

Inscription No. 233.

Place:—Kuḷattúr Taluk—Koḍumbàlúr—Muccukundésvarar temple—on the south wall of the front *maṇḍapam*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar¹

* The three missing letters in the text may be ‘Viśali’, the old name for Viśaliyūr or Viśalur.

¹ Unidentified. Perhaps Kulóttuṅga I (1070–1122 A. D.) who ruled for more than 45 years.

² Kaṇkuṛicci—the old name of Tirukkaṭṭalai village.

³ Kaḷḷappāl—the Kaḷḷar district.

⁴ *Neḍuṅgaṇ*—small irrigation channel?.

⁵ *Cey*.

⁶ *Upásakar*—priests.

⁷ *Taḷi*.

¹ Unidentified. Which of the three Kulóttuṅgas this King was is not known, since the year is lost and the distinguishing epithet ‘Rajakésari’ or ‘Parakésari’ is not mentioned.

Date :—Lost.

Language and Script :—Tamil—4 lines damaged—incomplete.

Translation :—

“Hail! Prosperity! In the.....year of Tribhuvanaccakravartikal Śrī Kulóttuṅga Cōla Dévar: Whereas Kónàṭṭu Pallavadaraiyan, also called Kai.....ḍaiyàn, of Koḍumbālūr in the Uṟattūr Kúṟram of the K(aḍalaḍaiyādilaṅgaiko)ṇḍa cōlavaḷaṇaḍu, perished in a strife² in Periyakulam, I, Kunṟan Aḷuḍaiyàn, made this endowment of 50 sheep to keep alight a lamp on his behalf. May this be protected by the *Māhēśvaras*.”

Inscription No 234.

Place :—Kuḷattur Taluk—Kuḍumiyāmalai—Śikhànāthasvāmi temple--on the east wall of the kitchen.

Dynasty and King :—Cōla—(Śrī Rājendra Cōla Dévar), also called Kó-parakesarivarman, who took *Pūrvam*, *Gaṅgai* and *Kiḍāram*—Parakésari Rājendra I (1012–1044 A. D.)¹

Date :—Sixteenth year of the King, corresponding to 1027–28 A. D.

Language and Script :—Tamil—17 lines—incomplete. The extant lines are on stones which are out of order. All the lines are incomplete and many of the stones bearing parts of the inscription have been lost. The stones were perhaps built into the kitchen wall.

Translation :—

“Hail! Prosperity! On the 118th day of the 16th year of (Tribhuvanaccakravartikal Śrī Rājendra Cōla Dévar), also called King Parakésarivarman, who took *Pūrvam*, *Gaṅgai* and *Kiḍāram* :

(Whereas) the Lord seated on.....throne.....was, pleased to order that the gold levied as tax from Kóṭṭūr, Uṟattūr, Śivapuna Iluppaikkūḍi, Muḍalaikkūḍi Iḷamakanpaṟṟu..... amounting to twenty.....*kaḷaṇṇu* and three *maṇṇjāḍi* of gold from Iluppaikkūḍi, one *kaḷaṇṇu*, one *maṇṇjāḍi* and three *mā* of gold from Muḍalaikkūḍi Iḷamakanpaṟṟu..... should from the 9th year of the reign be paid to (the Lord of Tirunalakunṟam?)..... to provide for the various requirements for the service of this *Nāyanār* and that these should be duly entered so in the revenue accounts²

² *Kuḷumi*.

¹ The King is unidentified in the “Chronological List of Inscriptions.” The title Parakésari, and the mention of the three countries conquered makes it easy to assign this to Rājendra I. “In several inscriptions of his reign and of the reigns of his successors Rājendra is described briefly as the conqueror of Pūrvadésam, Gaṅgai and Kaḍāram; this must be taken to be a summary of his most distant conquests, and on this assumption Pūrvadésam is best understood to be, not the Véngi country as was suggested by Venkayya (Arch. Sur. Ind. Rep. 1911–12, p. 172, n.1), but Pūrvarāṣṭra, the country to the east of the Maikal range, roughly corresponding to the Southern Kósala country.” Prof. K. A. N. Sastri, ‘Cōlas’-1, p. 282. Gaṅgai refers to his conquest of Uttara Lāḍam or Northern Rādha on the course of the Ganges, and Kaḍāram or Kiḍāram refers to Kédah in the Malaya Peninsula. See P. S. I. 98, *praśasti* and notes.

² *Variyil-iṭṭu-k-koḷka-venṟu*.

(The rest of the royal order contains the names of the King's secretaries, executive officers, and other revenue officials, who were responsible for the issue and execution of the order):—

Uttama Cōla Mārāyan also called Gaṅgai Koṇḍan³.....
*Tirumandira-ōlai nāyakam*⁴ Gaṅgai koṇḍa.....⁵
 and Uttama Cōla Tamiḷadaraiyan, also called Nārāyaṇan Kaṇṇali, of Tuḷar in Tiruvalundūr nāḍu⁶ (were the royal secretaries who drafted and signed the order).

Anāriyotta.....⁷ of Mummudiccōlamāṇḍalam⁸.....
 koṇḍacōla Muvēndaveḷān, and.....of Śirukaṇṇūr in Kṣatriya śikhāmaṇi vaḷa nāḍu were the *Uḍan-kūttattu-adikārikaḷ*⁹.....¹⁰
 the *Karumam-ārāykiravar*¹¹ who directed the execution.....
of.....
 Rājendra cōla vaḷa nāḍu in Rājārāja Paṇḍi nāḍu, was the *madhyasta*¹².

Śembiya.....of Tirunāraiyyūr nāḍu in Kṣatriyaśikhāmaṇivaḷanāḍu was the *puravari-tiṇaikkalattu-kaṇkāni*.¹³

Uḍaiyan Baladēvan Olakkulāmaṇi.....was the *puravari*¹⁴.

(The other names mentioned are):—

Rājārāja Brahmārāyan, also called Nāgan Kaṇḍamārāyaṇ Rājārājan, Gaṅgai....., also called Kōvan Accan, Kuḍitaṅgi Śēḍan of Perumbér in Aruvānāḍu....., Atti Kōvan Accan of Śendamāṅgalam in Neermalināḍu, Parakēsari Muvēḷar.

(The inscription ends as usual with) May this be under the protection of all *Māhēśvaras*."

Inscription No. 235.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King :—Cōla—King not known.

Date :—Not known.

³ Missing part of name supplied from A. R. E. 141 of 1912 from Tiruvorriyūr (Chingleput Dt.) of the 29th year of Rājendra I.

⁴ *Tirumandira-ōlaināyakam*—the officer whose duty was to draft on the *ōlai* (palm leaf) or *paṭṭōlai* (silk cloth) the oral orders of the King, and issue them with his signature. He corresponds to the 'royal secretary.'

⁵ Rest of name missing.

⁶ Missing parts of name supplied from the Tiruvāṅgaḍu copper-plate grant of Rājendra (S. I. I. III, iii, No. 205) which was drafted and signed by this royal secretary and others.

⁷ Rest of name missing.

⁸ *Mummudic-cōla-maṇḍalam* was the name of Īlam or Ceylon which was a province of the Cōla country.

⁹ *Uḍan-kūttattu-adikārikaḷ*—refers to the high officials of the State who formed a body of executive officers in immediate attendance on the King. The phrase means "group of officers ever at hand"—See Prof. K. A. N. Sastri, *Cōlas II*, i, pp. 254-55.

¹⁰ The names of these officers are lost.

¹¹ *Karumam-ārāykiravar* (1.16)—the officers who supervised the execution of the orders.

¹² *Nāḍuvirukkum*—the secretary to the local body who recorded all its transactions, and maintained strict neutrality in its affairs.

¹³ *Puravari-tiṇaikkalattu-kaṇkāni*—the chief officer who supervised revenue settlement and accounts. (See P. S. I. 182).

¹⁴ *Puravari*—the scribe of the office of revenue settlement and accounts. (See P. S. I. 182).

Language and Script :—Tamil—6 lines extant—incomplete. The stones are out of order and many parts are missing.

Translation :—

“In the.....year of.....,also called King Ràjakésarivarman, who was seated enthroned along with Dharaṇi muḷuduḍaiyàl..... Arika.....native of Kóṭṭūr in Nenmeli nàḍu of Arumolidéva valanàḍu..... ninety-six sheep entrusted as a permanent provision¹ with Porṛami andthe *Śivabrāhmaṇar* of Tirunalakkunṇam in Kunṇiyūr of this Kónaḍu, the old Irattapàḍikonḍacólavalanàḍu..... endowed on behalf of Ambalakkúttiyār, the mistress² of..... Vélār, by her brother Múvëndavélār of Uṛattūr.”

MUTTARAIYARS.

Inscription No. 236.

Place :—Kuḷattūr Taluk—Kilīkóṭṭai—on a slab set up in a field near the village.

Dynasty and King :—Muttaraiyar—Perumbiḍugu Śuvaran Māran.

Date :—Not dated—Belongs to the first half of the 8th century A. D.¹

Language and Script :—Old Tamil and Grantha—3 lines.

The figure of a tiger in a recumbent posture is engraved below the inscription.

Translation :—

“The tiger with brilliant curved stripes² that Śri Śatrukésari, also called Śri Abhimānadhīran and Śri Kaḷavar Kaḷavan, slew.”³

Inscription No. 237.

Place :—Kuḷattūr Taluk—Kīranūr—Uttamanāthasvāmi temple—on the north wall of the shrine.

¹ *Śavā-múvā-p-pérāḍu*—the flock that never diminishes in number as a result of death, or in yield as a result of old age.

² *Bógiyār*.

³ The Muttaraiyars were chiefs under the Pallavas, ruling over the southern part of the Pallava empire with their capitals at Tanjore, Śendalai and Vallam near by. The Śendalai pillar inscriptions (Epig. Ind. XIII, parts 3 and 4.) mention three of them. Perumbiḍugu was the title of the Pallava Paramésvaravarman I, adopted by the grandfather of this chief first and by him later. This chief started his career towards the close of the reign of Paramésvaravarman II, Pallava (C. 700–701 A. D.) and served under Nandivarman II, Pallavamalla (C. 710–775 A. D.). He travelled from Tanjore to Kāñci during the dynastic revolution, and was the first to receive the young Pallavamalla before his coronation and to offer his services. His exploits are described in the verses inscribed on the pillars in Śendalai.

² *Vāḷ-vari-véṅgai*—perhaps this is a figurative reference to the defeat of the Cōḷa chiefs, whose emblem was the tiger, and the conquest of their territory. Kilī Kóṭṭai, the name of the place, means the citadel of Kilī, which was a title of the Cōḷa kings.

³ These three and other titles (*birudas*) are found in the Śendalai inscriptions which eulogise Perumbiḍugu Muttaraiyar II. *Śatrukésari* means, ‘the lion to his enemies,’ *Abhimānadhīran*, ‘the proud hero,’ *Kaḷavar Kaḷavan*; ‘the chief *kaḷavan* of the *Kaḷavar*—perhaps Kaḷlar’—whose territory he ruled. *Kaḷavan*—perhaps also means ‘elephant’, which seems to have been the crest of the Muttaraiyars.

Dynasty and King:—Muttaraiyar—Ilāṅgō Muttaraiyar, the same as Viḍēla-
viḍugu II, Kuvāvan Śāttan.¹

Date:—Thirteenth year of the king—early 9th century A. D.¹

Language and Script:—Old Tamil—19 lines—damaged.

Translation:—

“Hail! Prosperity! In the thirteenth year of Kō-Ilaṅgō Muttaraiyar, the *sabhaiyār*² of Kīranūr registered the following lands as endowments for the conduct of festivals for the *Perumāṇaḍikaḷ*³ of Uttamadānīśvaram in Kīranūr:—

8 *kānis*(?)⁴ of lands endowed formerly by the *sabhaiyār* with *mīyāṭci*⁵ rights. ...*mās* of land endowed by Manniyan Dévan, as *iraiyili*⁶ with *mīyāṭci* rights to Māyāna Veyakkar(?)⁷. 1 *mā*(?) of land, called.....payakkaṟrai, endowed by Nāraṇan for the *Viśākamoḷukkai*⁸. One *mā* of land called Kīḷtenmaya.....(?) along the southern edge of the eastern branch of the road in Ammīliyāvayal endowed with *mīyāṭci* rights by Mu.....yaṇ Mūvan Kaṇḍan. Half a *mā* of land, called Kāñjira-tuḍavai, and one *mā* of wet-land⁹ endowed with *mīyāṭci* rights by Bārdāyan Kaṇḍan.....
.....¹⁰”

PĀṇḌIYAS.

Inscription No. 238.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the eastern face of the south pillar of the rock-cut shrine.

¹ The reading of the name as ‘Kónāḷaru Muttaraiyar’ in the ‘Texts of Inscriptions’ and ‘Chronological List’ is wrong. The correct reading is Kō-Ilaṅ(gō) Muttaraiyar. Kónāḷaru Muttaraiyar is not known from other inscriptions, while Kō-Ilaṅgō Muttaraiyar has left some inscriptions. He was a contemporary of Dantivarman Pallava (C. 775–826 A. D.) and this inscription dated in his own reign shows that he was independent of Pallava authority for a brief time. He was the same as Viḍēlaviḍugu Kuvāvan Śāttan, who according to P. S. I. 18, excavated the Śiva cave-temple in Malaiyadiḍḍipatti in the 16th year of Pallava Danti. After this, Dantivarman seems to have lost hold temporarily on this part of his empire, as is shown by the absence of his records here between his 16th and 51st years, and the presence of five inscriptions dated in the regnal years of Ilaṅgō, viz., P.S.I. 237; A. R. E. 39 of 1931; 303 of 1901; 12 of 1899; and 61 of 1895. The last ‘comes from the Tiruchātturāi temple, where this Muttaraiyan endowed a lamp called *Uttamadāni*, named after him. The Kīranūr temple is also called in inscriptions ‘Uttamadānīśvaram’ (later corrupted into *Uttama-nātha śvaram*) showing that it was built by this chief. (‘Muttaraiyars and Irukkuvels’, Madras University Lectures by Mr. K. R. Venkatarama Ayyar). The temple shows certain later Pallava features, for instance the frieze of ‘sacred geese’ below the cornice in place of the usual *vyḷavari*.

² *Sabhaiyār*—members of the village assembly (or *sabha*), the administrative body of *Brahma-dēyam* villages.

³ *Perumāṇaḍikaḷ*—Lord Śiva.

⁴ The symbol ௮ is used after ௮ which denotes 8.

⁵ *Mīyāṭci*—Proprietary rights.

⁶ *Iraiylili*—tax-free.

⁷ ‘*Māyāna-Veyakkarḱu*’—meaning not clear.

⁸ *Viśākomoḷukkai*—probably festival in the month of *Vaiḱāṣi*.

⁹ *Oru-mācce(y)*.

¹⁰ Rest damaged (ll. 16–19).

Dynasty:—Pāṇḍiya—First Empire*—Kó-Śaḍaiyan Māraṇ—Śri Māra Śri Vallabha;
C. 815–862 A. D.¹.

Date:—*Lost*+1+1 year in the first part of inscription and tenth year in the second part corresponding to 824–25 A. D.²

Language and Script:—Tamil, old Tamil script—14 lines, damaged.

Translation:—

“Hail! Prosperity! In the year next to the year following the Eighth(?)³ year of King Śaḍaiyan Māraṇ:

Kaḍambanāṭṭi, also called Parāntaka Adaḷaiyūr Nāḍālvān⁴, endowed seven *mās* and seven and a half *Kaḷaṇṇju* of refined gold⁵ for a lamp, to be kept alight for ever, for the *Mādēvar*⁶ of the *Tirumūlaṭṭānam*⁷ in Tirunalak-kunṇam of Kunṇiyūr nāḍu. May this be protected by the residents of Punnānguḍi⁸ and Parambaiyūr.⁹ Let their feet be for ever on my head.

In the tenth year of the King: Nākan Kaḍi.....of
Nenmalai nāḍu endowed.....*mā* and one *kaḷaṇṇju* of gold to the *Perumā-naḍikaḷ* for a seven day festival.”

* This is in accordance with Prof. K. A. N. Sastry's chronology. The period corresponds to that between the close of the 6th century A. D. and the beginning of the 10th century, and denotes the Pāṇḍya line which was contemporary with the Pallavas, till its extinction by Vijayālaya, the founder of the Cōḷa Empire.

¹ Unidentified in the 'Chronological List of Inscriptions'. This inscription is attributed to Jaṭila-Kóccaḍaiyan Raṇadhīra (C. 710-740 A.D.) in the Revised Manual of the Pudukkóṭṭai State (Vol. II, i, p. 553), where he is called Śaḍaiyan Māraṇ. He must have been a Māraṇ Śaḍaiyan and the palaeography of this record does not warrant such an early date. The name of the donor, a chief who bore the name of Parāntaka, affords some clue to the identification. The name was borne by two early Pāṇḍiya Kings, Jaṭila Parāntaka Neḍuñjaḍaiyan Varaguṇa Mahārāja (C. 765–815 A. D.) who preceded Śri Māra Śri Vallabha, and Parāntaka Vīraṇārāyaṇa (C. 880–900) who was the second in succession from Śri Māra. The Pāṇḍiyas cannot have been in possession of this territory in the second half of the 9th century since the Pallava Nṛpatuṅga's reign (849–875 A.D.) extended over these parts—we have a record of his 7th year in Nārttāmalai (P. S. I. 18)—and the Cōḷa Parakēsari Vijayālaya rose to power, conquered Tanjore and established the foundations of the Cōḷa Empire about 850 A. D. We have to look for a date in the first half of the century, when the hold of the Pallavas on these parts was precarious, when the authority of the Muttaraiyar, the Pallava subordinates who ruled over these parts, was weak and the Pāṇḍyas had conquered part of the country beyond the Kāvéri driving back the Pallava armies, though only for a brief time. This would be the time of Jaṭila Parāntaka, Māraṇ Śaḍaiyan (C. 765–815) and that of his successor Śri Māra Śri Vallabha, Śaḍaiyan Māraṇ (815–862). We have three records of the former (P. S. I. 239–41), and this record is to be attributed to Śri Māra, since it is dated in the time of Śaḍaiyan Māraṇ. The chief, the donor in this record, perhaps served under both the former, whose name he adopted, and the latter. As has been noted in foot-note 1, under P. S. I. 237, there are no records of the Pallava Dantivarman (775–826 A. D.) dated between his 17th and 51st years in the Cōḷa country, whereas one finds many Pāṇḍiya inscriptions of this period as far north as South Arcot. The Pāṇḍyas must have gained these territories, just after the decline of the power of Ilaṅgō Muttaraiyar, who asserted his independence briefly during the earlier part of this period, as P. S. I. 237, shows. This Śri Māra Śri Vallabha is the same as Avanipaśékḥara Śri Vallabha in the unpublished inscription on the rock to the south of the Jain cave-temple in Śittannavāsāl.

² This is the date given in the supplementary part of the inscription.

³ The date in the first line is lost and reads.....+1st year+1st year. This system of dating is usual in Pāṇḍiya inscriptions. Probably the first number (which is lost here) denotes the regnal year of the king in which some important event took place, and from which later dates were reckoned by addition.

⁴ Evidently the chief bore the name of Parāntaka Māraṇ Śaḍaiyan. See above.

⁵ *Tulaippon*.

⁶ *Mahādēvar*.

⁷ *Mūlasthānam* or sanctum.

⁸ Modern Pinnaṅguḍi village.

⁹ Modern Parambūr village.

Inscription No. 239.

Place:—Ālaṅguḍi Taluk—Tirugókarnam—Gókarnéśvarar temple—on the south wall of the cave-temple.

Dynasty and King:—Pāṇḍiya—First Empire—Kó Māraṇ Śaḍaiyan—Jaṭilavarman Parāntaka Neḍuñjaḍaiyan Varaguṇa Mahārāja, C. 765–815 A. D.¹

Date:—Seventeenth year of the King, corresponding to C. 781–82 A. D.

Language and Script:—Tamil—old Tamil script—21 lines.

Translation:—

“Hail! Prosperity! In the 17th year of the King Mārañjaḍaiyan, I, Nakkañceṭṭi, also called Varaguṇavati Araiyan², of Kalkuṇicci³ in Kavirpāl⁴ of Vallanāḍu, endowed 15 *pon*—fifteen *kaḷaṇḱus*⁵ of gold, which I collected by begging⁶, for a lamp to be kept alight for ever for the *Mādēvar*⁷ of Gókarnam in Tiruvēlpūr⁸. This gold was placed under the protection of the *nāṭṭār*.⁹”

Inscription No. 240.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the eastern face of the northern pillar of the cave-temple.

Dynasty and King:—Pāṇḍiya—First Empire—Kó-Māraṇ Śaḍaiyan;—Jaṭilavarman Parāntaka Neḍuñjaḍaiyan Varaguṇa Mahārāja, C. 765–815 A. D.¹

Date:—Twenty-third year of the King corresponding to C. 787–88 A. D.

Language and Script:—Tamil—old Tamil script—damaged and incomplete.

Translation:—

“Hail! Prosperity! In the twenty-third year of King Mārañjaḍaiyan.....
.....endowment of.....refined gold² for a lamp to be kept
alight for ever³, for the *Perumāṇaḍikal*⁴ of the *Tirumūlattānam*⁵ in
Tirunalakkunṇam.....”

¹ Unidentified in the ‘Chronological List of Inscriptions’. See Prof. K. A. N. Sastri, ‘The Pāṇḍyan Kingdom’ (1929), pp. 40–41, *et seqq.* His Āniamalai record (A. R. E. 454 of 1906) is dated in the year 3871 (expired) of the *Kaliyuga* era which corresponds to 770 A. D. “We thus get a definite date in the reign of Parāntaka I Varaguṇa Mahārāja”.....“His inscriptions range from the third regnal year (Vēlvikkūdi grant) to the forty-third (605 of 1915 from Ēravāḍi) and it may well be that he reigned for fifty years, say 765–815 A. D.”. Mr. Gopinath Rao, who edited the Trivandrum Museum inscription of Mārañjaḍaiyan, assigns him to the second half of the 8th century. The present inscription is ascribed to this king from the name Mārañjaḍaiyan, which is further confirmed by the name of the donor—Varaguṇavati (Varaguṇapati) Araiyan, borne after one of the titles of the king. The king could not have been Māraṇ Śaḍaiyan Varaguṇavarman II (C. 862–880 A. D.) since Ilaṅgō Muttaraiyar (See P. S. I. 237) had become independent and powerful in this region in the earlier half of the century, the Cōḷa Vijayālaya had come to power after defeating the Muttaraiyars and Pallavas by about 850 A. D. and this Pāṇḍiya cannot have left three records, P. S. I. 239–41 ranging from the 17th to 23rd years in this part of the country.

² Varaguṇapati.

³ Kalkuṇicci or Kaṇkuricci was the old name of Tirukkaṭṭalai.

⁴ Kavirpāl—the district called ‘Kavir’.

⁵ The *pon* and *kaḷaṇḱu* are equated. *Pon* perhaps refers to a minted coin, while *kaḷaṇḱu* is the customary gold weight.

⁶ *Uñṇaṭṭu* probably derived from *uñṇi-aṭṭūdal*. *Uñṇūdal*—to collect by begging for a holy purpose. This custom of making a vow to collect money or rice by begging for offerings to a God, with a view to humble oneself, prevails among Hindus of South India even at present.

⁷ *Mādēvar*.

⁸ Modern Tiruvappūr.

⁹ *Nāṭṭār*—the local administrative body of the *Nāḍu* or district.

¹ Unidentified in the ‘Chronological List of Inscriptions’. See foot-note 1 under P. S. I. 239.

² *Tulaippon*.

³ *Tiru-nondā-viḷakku*.

⁴ The Lord—Śiva.

⁵ *Tirumūlasthānam*—refers to the sanctum of the Mēlaikkóvil.

Inscription No. 241.

Place :—Kulattūr Taluk—Nirpaḷani—Vaḷarmadiśvarar temple—on a slab planted in front of the *nandi-maṇḍapam*.

Dynasty and King :—Pāṇḍiya—First Empire—Kó Māraṇ Saḍaiyan—Jaṭilavarman Parāntaka Neḍuñjaḍaiyan—Varguṇa Mahārāja, C. 765—815 A. D.¹.

Date :—Lost.

Language and Script :—Tamil—Old Tamil script—28 lines—ll. 1-6 and 18-20 and other lines partly damaged.

Translation :—

“Hail! Prosperity! In the.....year of King Mārañjaḍaiyan.....
.....endowed by.....(?). *Kāśu* endowed by Nakkan
Siṅgan. (One?) *Kāśu* endowed by.....ñKōṇai. 8 *Kāśu* endowed by
.....tañjilan. Besides these, three *Kāśu* were endowed by the *tavaśi*²
who cleans and smears the temple floor. Five *Kāśu* were endowed by the
tavaśi who cleans and smears the passage and temple floor.

One *Kaḷañju* of *pon*³ was endowed for a lamp for the *Mādēvar*⁴ of Nirpaḷani,
by Nambam Ādai, on behalf of Sundēyan. One, *Kaḷañju* of *pon* endowed
for a lamp for the *Mādēvar* of Nirpaḷani by Iraṅgan Tīruvarāṅgi⁵.....
.....by Neḍiyān⁶.....
of Nirpaḷani. One *Kaḷañju* of *pon* endowed for a lamp by the queen of
(Varaguṇa?) pati Nāyanār⁷ on behalf of Māraṇ Tiriyaṇ.....
One *Kāśu* endowed by Kiḷivaniyan Aru.....of Maṇḍaiyūr.
One *Kāśu* endowed by Viṇṇaṅgamaka (n), also called Aḷa.....rāyan.”

Inscription No. 242.

Place :—Tirumayyam Taluk—Perundurai—Śiva temple—on the southern side of the basement of the ruined *maṇḍapam* in front of the central shrine.

Dynasty and King :—Cola—Pāṇḍiya Viceroy—Jaṭavarman Śri Sundara Cōla Pāṇḍiya, accession 1020-21 A. D.¹.

¹ Unidentified in the ‘Chronological List of Inscriptions.’ See foot-note 1. of P. S. I. 239.

² *Tavaśi*—Perhaps a servant. Nowadays it means ‘cook.’

³ Gold coin.

⁴ *Mahādēva*.

⁵ Raṅgan Tīruvaraṅgi.

⁶ Neḍiyān—probably after the title ‘Neḍumāraṇ’ or ‘Neḍuñjaḍaiyan’ of the king.

⁷ *Tambirāṭṭiyār* (queen) of Varaguṇapati (?) Nāyanār. If the reading ‘(Varaguṇa) pati Nāyanār’ is correct, it must refer to the king.

¹ Kōccaḍaiyapanmar (King Jaṭavarman) Sundara Cōla-Pāṇḍiya was the Cōla prince appointed viceroy of the Pāṇḍiya country, after its conquest by the Cōla Emperor, Rājendra I. “For a period of about half a century after the campaign of Rājendra (I) in the Pāṇḍiya country, which may be placed about A. D. 1020, the administration of this part of the country seems to have been regularly vested in a prince of the Cōla Royal family who bore the title *Cōla-Pāṇḍiya*. Rājendra’s son who figures in the inscriptions of this period as Jaṭavarman Sundara Cōla-Pāṇḍiya was the first of these Cōla-Pāṇḍiya viceroys, and he may have continued in this capacity for some years in the beginning of the reign of Rājādhirāja I who succeeded Rājendra. It is possible that the Cōla-Pāṇḍiya viceroys had some control over the Cēra country also. The inscriptions of Jaṭavarman Sundara Cōla-Pāṇḍiya are found all over Madura and Tinnevely, and portions of Pudukkottai and South Travancore.”—Prof. K. A. N. Sastri, ‘The Pandyan Kingdom,’ p.p. 109-110. See also A. R. E. 1905, p.p. 48-49; 1917, p.p. 107-8; 1924, p.p. 105-6 and also E. I. XI, p. p. 292, ff.; A. R. E. 617 of 1916 from Śeramādēvi, Tinnevely district, begins with the ‘*Tirumannivaḷara*’ *praśasti* of Rājendra I and is dated in the 30th year of Jaṭavarman Sundara Cōla-Pāṇḍiya. From A. R. E. 112 of 1905 we learn that in his 24th year the emperor (Rājendra I) made a grant of land to the temple, Rājendra Cōla Viṇṇagaram, built in Mannārkōvil (Tinnevely) by the Cēra King, Rājasimha, and that the grant was to take effect from the 15th year of Jaṭavarman Sundara Cōla-Pāṇḍiya. Assuming that the 15th year of the viceroy fell either in the 24th year of the emperor, or possibly earlier, Jaṭavarman Sundara Cōla-Pāṇḍiya must have been appointed viceroy about the 6th or 7th year of the King Rājendra (1012-1044 A. D.), a date which fits in with the indications of the Tiruvālaṅgādu plates taken along with the Tamil *praśasti*—Prof. K. A. N. Sastri—Cōlas, I, p. 243. The 24th year of Rājendra would correspond to 1035-36 A. D., which is the 15th year of the viceroy, and his date of accession would work out to 1020-21 A. D. This arrangement of appointing Cōla princes as viceroys of the Pāṇḍiya country did not continue after the accession of Kulōttuṅga Cōla I (1070-1122 A. D.).

Date :—Twelfth year of the King (viceroy), corresponding to 1031-32 A. D.

Language and Script :—Five long lines, defaced in parts.

Translation :—

“Hail! Prosperity! In the 12th year of Śri Sundara Cōla-Pāṇḍiya Dévar, also called Kóccadaiyapanmar,¹ I, Kónmāyan of Perundurāi in Kānanāḍu² of Rājēndracōlaṇaḍu³ in Rājarājap-pāṇḍināḍu⁴, made the following endowment of lands to the Lord who abides in Sundara-cōlīśvaram⁵lands measuring *araimākkāni*⁶,lands measuring *araiikkāni*⁷, Naripanaṅgaḍu lands measuring *kāni-araiikkāni*⁸,ntaran lands measuring two *mākkāni-muntirikai*⁹, Cōla-pāṇḍiya (purum?) purakaṛai vaṭṭam lands measuring one *kāni*¹⁰. Thus, agreeing to pay (all the taxes on these lands) myself, I gave these lands with due oblations of water.”

Inscription No. 243.

Place :—Tirumayyam Taluk—Kóṭṭaiyūr—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King :—Pāṇḍiya—Second Empire*—King Jaṭavarman, also called Tribhuvanaccakravartikaḥ Śri Vallabha Dévar, accession C. 1091 A. D.¹. Begins with the *prāśasti* commencing with the words ‘*tirumaḍandaiyum-jayamaḍandaiyum* etc.’²

Date :—Lost.

Language and Script :—Tamil—23 lines—incomplete.

Translation :—

“Hail! Prosperity! When Tribhuvanaccakravartikaḥ Śri Vallabha Dévar, also called Kóccadaipanmar³, the pre-eminent King⁴ who revived the splendour of the line of the Moon, which dated from the beginnings of creation⁵, on whose majestic shoulders the Goddess of Prosperity and the

¹ See foot-note 1 above.

² District.

³ Province.

⁴ Territorial Division.

⁵ Evidently the temple was named after the viceroy.

⁶ 9/160 (of a *vēli*).

⁷ 1/160 (of a *vēli*).

⁸ 3/160 (of a *vēli*).

⁹ 1/10 + 1/64 (of a *vēli*).

¹⁰ 1/80 (of a *vēli*).

* This is in accordance with the chronology of Prof. K. A. N. Sastri. This period begins from the end of the Cōla-Vijayalaya line and the beginning of the Cōla-Cālukya line with Kulōttuṅga Cōla I, (1070 A. D.) and lasted till and sometime after the Muhammadan invasion of South India and their occupation of Madura, i. e. till about the 15th century.

¹ A. R. E. 21 of 1917 of the 10th year of Jaṭavarman Śri Vallabha mentions the 31st year of Kulōttuṅga who took Kollam, doubtless Kulōttuṅga I. “Śri Vallabha’s 10th year is later than the 31st year of Kulōttuṅga I, i. e., 1101, so that Śri Vallabha’s rule did not begin earlier than 1091 A.D.” See Prof. K. A. N. Sastri, ‘The Pāṇḍyan Kingdom’ p.p. 118-19, p. 119 note and 120-22, ‘Cōlas’ II, ii, p. 21 and note.

² For a comparison of the texts of the *prāśasti* see S. I., I., V, p. 108, no. 294; and p. 111, no. 298.

³ *Kó-Śadaiya-panmar*—King Jaṭavarman.

⁴ *Kó-mudal*.

⁵ *Mā-mudal*—*mādi-k-kulam-viḷakkiya*.

Goddess of Victory were pleased to abide⁶, by whom the vast Kingdom attained great fame⁷, who brought the territory in the eight directions under the shade of his parasol⁸, at whose feet all the kings came and paid homage⁹, who put on the hereditary crown that was set with jewels¹⁰ and was enthroned in all majesty along with Ulakamuḷududaiyāl, his queen, on the exalted *Virasimhāsanam*, while the authority of the *Kayal* extended along with the growing power of his sceptre over the great territory which had as its only boundaries the bellowing seas extending (on both sides) from Ten-kumari¹¹, was pleased to sit on the *Pāṇḍiyarājan*¹² in the *Aḷagiya-pāṇḍiyan* Hall, in the inner apartments¹³ of the Palace¹⁴ in Madurai, was pleased to issue the following commands, to be executed by the *puravari-tinai-k-kaḷattār*¹⁵.

Whereas, (we have been informed) that there has been no assignment, in former times, of *dēvadāna-iraiyili*¹⁶ lands to the *Mahādēvar*¹⁷ who abides in Tiruvagattisvaram temple¹⁸ in Kóṭṭaiyūr of Kānanāḍu, and that in order to provide for the needs of service of this *Dēvar*..... lands in the waterspread of the tank in this village.....”

Inscription No. 244.

Place :—Tirumayyam Taluk—Tirukkalambūr—Kadalīśvarar temple—south *prākāram*—on the south wall of the shrine where the processional images (*Utsavamūrtis*) are kept.

⁶ *Tirumaḍandaiyum—Jayamaḍandaiyum—tiru-p-puyanḡaḷiliniḍiruppa.*

⁷ The text reads '*Iru(ku)lamum-perumai-eydi*' while S. I. I., V, nos. 294 and 298 read '*Irunilamum-perumai-eydi*' which seems to be the correct reading. '*Iru-kulam*' etc. would mean 'who brought great fame to the Luni-solar race' (to which he belonged). The Pāṇḍiyas of the first empire sometimes prided themselves on their Luni-solar descent—since their fathers belonged to the Lunar race, and their mothers, who were Cōla princesses, belonged to the Solar race—e. g., Śrī Māra Śrī Vallabha in A. R. E. 334 and 335 of 1929–30, and Varaguna Mahārāja in the Trichinopoly rock-cut cave inscription (A. R. E. 1903–04, p. 275). From tradition we know that Kūn-Pāṇḍiya, identified with Arikēsari Parāṅkusa Māṇavarman, was married to Mangaiyaṅkaraśiyār, a Cōla princess. In the period of the second empire, the Pāṇḍiyas were sworn enemies of the Cōlas, and it is impossible to expect them to take pride in their Cōla connections.

⁸ *Enḍisaiyum—Kudai-niḷarri* (or *niḷarra*).

⁹ '*Mannavar-ellām-vandu-iraiṅja*' of the texts in 294 and 298, S. I. I., V, is better than the reading '*manṇavar-ellām (ta) madiṇai (kuṇarn)ḍiraiṅja*' suggested in foot-note 8 of the Text here.

¹⁰ The reading adopted here is '*Marabilē-varu-maṇi-muḍi-śūḍi*'. S. I. I. V, 294 and 298 have *Marabilē—varu—muḍi—śūḍi*, while the text of this inscription, as amended by the foot-note no. 9, would read '*Mārbilē—paru—maṇi(x)śūḍi*' which would mean, 'who wore the great jewel (pearl) on his chest.'

¹¹ The reading here is '*Tenkumari-mudalāka-tiśai-kadalē-ellaiyāka-p-pārmuḷudum-Kayal-āṇai parandu-ṣeṅgóludan-vaḷara-manniya-virasimhāsanattu-Ulakamuḷudadaiyālōḍum-vīrrirundu-aruḷiya*' as in S. I. I., V, 294 and 298. *Kayal* is the Carp, the emblem of the Pāṇḍiyas. Ten Kumari is Cape Kumari on the south—Cape-Comorin. *Virasimhāsanam*—throne of heroes.

¹² Name of a throne. Another throne called *Kaliṅgattaraiyan* in the hall called *Aḷagiya-Pāṇḍiyan* is mentioned in his other inscriptions.

¹³ *Uḷḷalai—Uḷkaṭṭu* which contained the throne-room called *Aḷagiya-Pāṇḍiyan*.

¹⁴ *Kōyil*.

¹⁵ *Puravari-tinai-k-kaḷattār*—Officers of the land and revenue department.

¹⁶ *Dēvadāna-iraiyili*—a class of eleemosynary tenure, denoting lands assigned to a temple and free of tax (*irai*).

¹⁷ Śiva.

¹⁸ *Agastīśvaram*.

Dynasty and King :—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikal Śrī Kulaśékhara Dévar—Jaṭavarman Kulaśékhara I¹, 1190—1217 A. D.².

Date :—Ninth year of the King, corresponding to 1198-9 A. D.

Language and Script :—Tamil—12 lines—damaged.

Translation :—

“Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikal Śrī Kulaśékhara Dévar, I, Kéralan Niṣadharà³ also called Tirukkoṇṇkunṇamudaiyàn³, of Ponnamaràvati in Puṇamalaiṇaḍu, gave as a pious⁴ gift to Mutta Bhaṭṭa Sómayaḍi of Prayàgai⁵ (?) the following lands :—the lands called Muttarnempari....⁶ in the eastern hamlet⁷ of Maṭṭiyúr. The boundaries of these lands are :—the eastern boundary to the west of the *śevvai* (?)⁸ that runs straight south in the Séndamaṅgalam vayal and to the extreme limits of Paṇṇanāpan nemmai⁹ to a point north of its western end, and lying to its west; and to the west of the *śevvai* that extends north to south as the eastern boundary of Ve.tuméḍu in.....po...; the southern boundary to the north of.....; the western boundary to the east of the *śevvai*, that runs north from the boundary of.....; and the northern boundary to the south of.....the entire tank bund (?) of Séndamaṅgalam. I hereby gave to this Prayàgai Bhaṭṭa Sómayaḍi, with libations of water, the whole tank and all the smaller tanks,¹⁰ wet lands, dry lands, trees, wells, and everything else within the boundaries thus specified, after exempting it from all kinds of taxes, with all the rights of possession for so long as the moon and sun endure, and inscribed this on stone. For his enjoyment of the abovesaid he shall pay annually as..... at the rate of..... per year. He shall not be bound to pay anything else. I, the said Niṣadharàjan..... inscribed this on stone in favour of the *Ādicaṇḍéśvara*.¹¹ May this be under the protection of all *Mahésvaras*.”

Inscription No. 245.

Place :—Tirumayyam Taluk—Ponnamaràvati—Cōḷisvarar temple—on the wall of the north *prākāram*, opposite to the Caṇḍikéśvara shrine.

¹ Identified as Jaṭavarman Kulaśékhara I, though the distinguishing epithet ‘Kóccaḍaiyapanmar’ (King Jaṭavarman) is absent. The chief Tirukkoṇṇkunṇamudaiyān Kéralan Niṣadharàjan, who is the donor here, figures in P. S. I. 161 from Idāiyāttūr dated in the 29th year, of Kulóttuṅga Cōla III, i. e., 1206-07 A. D. This, and the fact that it is dated in the 9th year, rule out the possibility of the King being identified as Kulaśékhara of the Pāṇḍiya civil war (1168-70 A. D.), whose accession is dated about 1162 A. D., and who was succeeded by his son Vikrama Pāṇḍiya in C. 1180.

² See Prof. K. A. N. Sastry ‘*The Pandyan Kingdom*’ p. 141.

³ Kéralan Niṣadharajan, Lord of Pirāṇḍalai (Tirukkoṇṇkunṇam).

⁴ *Dharma-dānam*.

⁵ Mutta Bhaṭṭa Sómayaḍi of Prayàgai—*Bhaṭṭa* is the title of Brahmins; *Sómayaḍi* is one who has performed the *Sóma* sacrifice; Prayàgai is the name of the confluence of the Jumna and Ganges in Allahabad.

⁶ Perhaps Muttarnempariḱál.

⁷ *Piḍákai*.

⁸ *Śevvai*—bund or channel or cultivated land?

⁹ Padmanābhan.

¹⁰ *Ēmbal-kaḷum*.

¹¹ Probably the lands in question were temple lands bought by the chief to be given as a gift to the Brahmin.

Dynasty and King:—Pāṇḍiya—Second Empire—King Jaṭavarman, also called Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar—Jaṭavarman Kulaśekhara I, 1190—1217 A. D.

Date:—Tenth + Thirteenth year of the King ¹ corresponding to 1212–13 A. D.

Language and Script:—Tamil—11 lines.

Translation:—

“Hail! Prosperity! In the tenth year after the expiry of the thirteenth year ¹ of Kó-Śaḍaiyapanmar ², also called Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar, I, Niṣadharàjan, also called Tirukkoḍunkunṇam-udaiyàn Kéralan ³, of Ponnamaràpati, in Puṇamalaiṇḍu, in order to provide for the day-to-day needs of the service, including daily offerings of rice ⁴, to the Aḷudaiya Nācciyār, who abides in the *Tirukkāmakōṭṭam* ⁵ in the temple of the Lord of Rājēndracōḷisvaram of this place, gave the rights of enjoying the *kaḍamai*, *antarāyam*, *veṭṭi-muṭṭi*, *eccōru*, *kūrariśi*, *elavai*, *araiśarvāśalvari*, *peruvari* ⁶, and everything else of the kind, collected from the lands included within the four boundaries of Malaiyadhvajacaturvédi-maṅgalam, also called Veṭkūr. I, Niṣadharàjan, also called Tirukkoḍunkunṇamudaiyàn Kéralan, made this gift to Aḷudaiya Nācciyār who abides in the *Tirukkāmakōṭṭam* in the temple of the Lord of Rājēndracōḷisvaram, as provision for all the needs of the daily service including offerings of rice.

To the same Nācciyār, I, Kéralan Niṣadharàjan, hereby gave, with libations of water on Her sacred hands ⁷, Śiṇuvayal with all the wet-lands and dry lands included in its four boundaries, to be *tirunāmattukkāni* ⁸ and to be assigned to Her sacred name. ⁹ May this be under the protection of all *Māhēśvaras*”.

Inscription No. 246.

Place:—Tirumayam Taluk—Malaiyakkóvil—on the wall to the right of the entrance of the rock-cut shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Jaṭavarman, also called Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar—Jaṭavarman Kulaśekhara I, 1190–1217 A. D.

¹ The text has ‘*padimūnṛāvaḍin—edir—pattām—āṇḍu*’ This kind of reckoning is usual in Pāṇḍiya inscriptions. Probably the first figure signifies the year in which some important event took place, and from which the dates are reckoned.

² King Jaṭavarman Kulaśekhara I—See foot-note 1 under Inscription 244.

³ Kéralan Niṣadharàjan, Lord of Tirukkoḍunkunṇam (Pirānmalai).

⁴ *Tiruppadimāṇṇu—uḷḷiṭṭu—vēṇḍum—nitta—nivaṇḍaṅgaḷukku*.

⁵ *Tirukkāmakōṭṭam*—The name for the separate shrine of the Goddess (Amman) in the temple.

⁶ *Kaḍamai*—Government land tax; *antarāyam*, tax payable to the local body; *veṭṭi*, free food for labourers on public works, *muṭṭi* or *muṭṭāvaḷ* supply of free labour for similar purposes; *eccōru* or *ercōru*, the rice to be given to the village artisans; *kūrariśi*, probably the same as *ariśikkāṇam*, the cess on rice husked from paddy; *elavai* or *ēlvai*, a tax levied by the *nāḍu*, water cess or tax on surplus yield (?); *araiśar-vāśal-vari*, the tax payable to the king’s treasury (*araiśar-vāśal*); *peruvari*, major cesses as opposed to *śilvari*.

⁷ *Tirukkaimalarilē—nirvārttuk-koḍuttēn*.

⁸ *Tirunāmattukkāni*—Kind of free-tenure denoting lands registered in the name of the deity.

⁹ *Tirunāmattāl*.

The inscription begins with the *praśasti* of the King commencing with the words *Pūvin kiḷatti*¹ etc.

Date:—Third year² of the King corresponding to 1192–93 A. D.

Language and Script:—Tamil—29 lines.

Translation:—

“Hail! Prosperity! In the 3rd year² of Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar in whose bosom the Goddess of the lotus flower sat enthroned,³ with whom the Goddess of the earth was rightfully united⁴; on whose victorious shoulders the mighty Goddess of victory abode⁵; on whose tongue the great Goddess of learning abode in all splendour⁶; whose prowess, like the moon, shone in the eight directions⁷; who, while the gospel of the *Védas* was strictly observed and the Code of Manu prevailed⁸, the six forms of religion of established greatness prospered⁹, the ensign of the tiger along with the ensign of the bow stood permanently furled up and the beautiful ensign of the carp, planted firmly on the top of the golden hill, stayed unfurled for ever¹⁰, with his white parasol sheltered the entire world which rose on the seven seas and was surrounded by the eight mountains, while the authority of the sceptre of righteousness prevailed so that the cruel *Kali*—misery, strife and famine—hid itself in terror in the deep netherworld¹¹, the Villavar, the Śembiyar, the Virāḍar, the Marāṭar, and the Pallavar, brought their tributes and paid homage in proper

¹ This is one of the three forms of the *praśasti*. The text is published in S. I. I., V, pp. 116–17, No. 302 (A. R. E. 14 of 1894). A. R. E. 338 of 1916 with the same *praśasti* is a grant giving astronomical details. The *praśasti* in this Inscription is full of mistakes and omissions and has been restored by comparison with No. 302 of S. I. I., V, pp. 116–17. The other forms of the *praśasti* of the King begin with “*pū-tala-maḍandai*” and “*pū-tala-vanitai*”.

² The reading in the “Inscriptions (Texts) of the Pudukkōṭṭai State”, I. 20, is “யாண்டு நூ-வது” which means the 3rd year. The “Chronological List of Inscriptions of the Pudukkōṭṭai State”, p. 31, gives the year as ‘30’. This is a mistake as the year is too high for this King who is known to have ruled for 27–28 years.

³ The text reads ‘*pūvin-kiḷatti-mey-vīrriruppa*’ while S. I. I., V, No. 302 has *pūvin-kiḷatti-mēvi-vīrriruppa*.

⁴ The text reads ‘*mēdi-ni-(la)-mādu-nini-yivapuna*’ where the *(la)* is superfluous and what follows is unintelligible. S. I. I., V, No. 302 has ‘*mēdini-mādu-nīdiyir-punara*’ which is clear.

⁵ The text reads ‘*viya-pōr-maḍandai-śeyar-pūya-t-tiruppa*’ while S. I. I., V, No. 302 has ‘*vayap-pōr-maḍandai-jaya-p-puyat-tiruppa*’.

⁶ The text reads ‘*mākkalai-maḍandai-vākkiniḷ (ni)l viḷaṅga*’ while S. I. I., V, No. 302, has ‘*mākkalai-maḍandai-vākkiniḷ-viḷaṅga*’.

⁷ The text reads ‘*tikkirunāṅgum-viśai-niḷ-verippa*’ while S. I. I., V, No. 302, has ‘*tiśai-yiru-nāṅkum-iśai-niḷ-verippa*’.

⁸ The text reads ‘*manu-nēri-nikaḷa*’ while S. I. I., V, No. 302 has, ‘*mayai-neri-vaḷara-manu-neri-tikaḷa*’.

⁹ The text reads ‘*aru-nanra-śamayaṅgaḷ-āruḷ-tamaippa*’ while S. I. I., V, No. 302 has ‘*aru-neric-camayaṅgaḷ-ārum-taḷaippa*’. The six forms of religion are Śaivism, Vaiṣṇavam, Śāktam, Souram, Gāṇapatyam, and Kaumāram, viz., worship of Śiva, Viṣṇu, Śakti, Sūrya, Gaṇapati and Kumāra or Subrahmanya.

¹⁰ The text has ‘*Kānil-vēṅgai-viḷḷuḍan-nuḍandu-ninna-vara-ankaḷ-ākāśalandai-vīrriruppa*’ while S. I. I., V, No. 302, has ‘*Kāna-vēṅgai-viḷḷuḍanrurandu-minnaṅ-kanakāśalattu-vīrriruppa*’. The tiger was the ensign of the Cōḷas, the bow of the Cēras, and the double carp (*Kayal*-fish) that of the Pāṇḍiyas. This refers to the ascendancy of the Pāṇḍiyas of the Second Empire, over the Cōḷas and Cēras.

¹¹ The text reads ‘*engī-kīśu (eṅ-giri-sūḷ)-eḷu-kadal-eḷu-poḷil-venku(dai)-niḷarṛa-sēṅgol-naḍappa koḍuṅgali-naḍuṅgi-nēdum-bilan-koḷippa*’ while S. I. I., V, No. 302, has ‘*eṅ-giri-sūḷinda-eḷukadal-eḷu-poḷil-venkudai-niḷarṛa-irunḅol-naḍappa-koḍuṅgali-naḍuṅgi-nēdumbilama-toḷippa*’.

order¹², the sole authority of a single discus prevailed over the wide earth¹³, and learning in the three branches of Tamil, which was as sweet as nectar, namely *iyal*, *isai*, and *nāṭakam*, flourished¹⁴, was seated enthroned in all majesty on the *virasimhāsanam* as Kóceḍaiyapanmar:—¹⁵

We hereby annul, from this year onwards, the *kaḍamai*¹⁶, *vari*¹⁷ and *antarāyam*¹⁸ due from the *Pāṇitam-parṟu* lands in Tiruvodikālai¹⁹, which are *dēvadānam* lands and form part of the *dēvadanam* holdings of the Śri Varamuḍaiya Nāyanār of Kānanaḍu in Virudharājabhayānkaravaḷanaḍu, also called Kānanaḍu. I, Kalvāyil Nāḍālvān²⁰, having enjoined that this shall continue for so long as the moon and sun endure, had this gift inscribed on stone.”

Inscription No. 247.

Place:—Tirumayam Taluk—Muniṣandai—Viṣṇu temple—on one of the walls.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pāṇḍiya Dévar—Maṟavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Third year of the king corresponding to 1218-19 A. D.

Language and Script:—Tamil—10 lines.

Translation:—

“Hail! Prosperity! In the third year of Tribhuvanaccakravartikaḷ Śri Sundara Pāṇḍiya Dévar:

The *ōlai*¹ issued by Kāṅgaiyan², to be noted by the *ūrār*³ of Muniyandai⁴:—Whereas, in token of your gratitude for your safe emergence from the peril that visited your village,⁵ you have endowed two *mās* of land, as measured by the *Kuḍitāṅgikkól*⁶, in Muniyandai-vayaḷ as *tiruviḍaiyāṭṭam*⁷ to provide for the various requirements of the service and daily offerings of

¹² The text here is full of mistakes and reads ‘*pi-var-sembiyar-villava-āḍalar-pallamar-tirai-urādan-murai-murai-pamiya*’ while S. I. I., V, No. 302 has *villavar-sembiyar-virāḍar-marāṭar-pallavar-tirai-yuḍan-murai-murai-paniya*. Villavar = Céras; Sembiyar = Cólās; who the Virāḍar and Marāṭar were is not known.

¹³ The text reads ‘*iru-nemin-āḷavam-oru-nedi-ōṅga*’ while S. I. I. V, No. 302 has ‘*iru-nēmi-yāḷavum oru-nēmi-yōṅga*’.

¹⁴ The text reads ‘*innamudaḷāḍipa-ilaviṣai-nāṭam-manni-vaḷara*’ while S. I. I., V, No. 302 has *innamudu-ākiya-iyal-isai-nāṭakam-manni-vaḷara*: *Iyal* = literary Tamil prose or poetry conforming to the rules of grammar; *isai* = Tamil music; *nāṭakam* = Tamil literature pertaining to dances and the drama.

¹⁵ The text reads ‘*maṇi-ani-vira-simhāsanṭṭu-vidarudarūḷiya-kóc-caḍaiyapanmarāna-tribhuvanaccakravartikaḷ-śiri-Kulaśekhara-Dévar*’ while S. I. I. V, No. 302 has ‘*maṇi-muḍi-śūḍi-kadiroḷi-vira simhāsanattu-viṟṟirundarūḷiya*, etc. Virasimhāsanam = throne of victory.

¹⁶ *Kaḍamai*—government tax, probably paid in kind.

¹⁷ *Vari*—tax paid in cash.

¹⁸ *Antarāyam*—taxes levied by the local body.

¹⁹ Tiruvodikālai or Tiruvodikāl was perhaps the old name of Malaiyakkóvil.

²⁰ Chieftain of Kalvāyil náḍu.

¹ *Ōlai*—order from a king or person in authority. Literally it means the palm leaf on which the order is written.

² Kāṅgaiyan or Gāṅgéyan—a local chieftain.

³ *Ūrār*—the members of the village assembly or the residents of the village.

⁴ Muniyandai—old name of Muniṣandai.

⁵ The text reads ‘*taṅgaḷ-ūril-pukunda-apāyāttukku-nanmaikku-nanṟāka (nanṟiyāka?)*’ The nature of the peril referred to is not known. Probably it refers to a war.

⁶ *Kuḍitāṅgikkól*—a staff used as a unit of land measure.

⁷ *Tiruviḍaiyāṭṭam*—a class of eleemosynary tenure denoting lands owned by a Viṣṇu temple.

rice and other articles of food⁸ to the two *Pirāṭṭimār*⁹ of the *Emberumán*¹⁰ of Cōla-kón-viṇṇagaram in the Tirumérkóyil¹¹, who were installed and consecrated:

We have hereby remitted therefrom, from this year onwards, all the dues such as *kaḍamai*, *antarāyam*, *karpūravilai*, *kāriya-arāyṭci*¹² and others. You shall therefore deem these lands, that you have thus endowed, as *iraiyili*¹³, to continue so for so long as the moon and sun endure, and have this inscribed so on stone.

To this effect, this is the signature of Kāṅgaiyan. I, Udaiya-divākara-Múvëndavélān¹⁴, set my hand thus."

Inscription No. 248.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King:—Pāṇḍiya—Second Empire—Sundara Pāṇḍiya Dévar—Māra-varman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Third year of the King, in the month of *Mārkaḷi*, on the fifth day of the dark fortnight, a Saturday when the moon was in conjunction with the asterism *Makham*, corresponding to Saturday, 8th December 1218 A. D.¹

Language and Script:—Tamil—13 lines.

Notes:—This is a copy of a Cōla inscription, which was inscribed on the stones of the basement of a *maṇḍapam*, removed when dismantling the structure, and re-inscribed in the time of this Pāṇḍiya on the *prākāram* wall.

Translation:—

"Hail! Prosperity! Whereas the course of stones on the northern side of the *śekadi*² and *kumudam*³ of the *Tavanamaṇḍapam*⁴, on which an inscription of former times was engraved, has to be covered and the stones re-arranged⁵ in order to erect a *tirumaṇḍapam*⁶ for installing the *Tirunaṭṭapperumāl*⁷, a true copy⁸ of the inscription was taken:

⁸ *Tiruppaḍimārru-ullitta-nimandaṅgaḷukku*.

⁹ *Pirāṭṭimār*—divine consorts—Śrīdēvi and Bhūdēvi.

¹⁰ *Emberumán*—lit. my lord—here Viṣṇu.

¹¹ Viṇṇagaram is a corruption of Viṣṇugraha, that is a Viṣṇu shrine. It was named after the chieftain Cōlakōn. The temple was called Tirumérkóyil—the holy western temple.

¹² *Kaḍamai*—government tax; *antarāyam*—taxes levied by the local body; *karpūravilai*—generally seems to mean price paid for temple lands; *kāriya-arāyṭci*—cess paid for the superintendence of transactions.

¹³ *Irāiyili*—tenures which are exempted from tax by the King.

¹⁴ *Múvëndavélān* is one of the titles of the chiefs who were given administrative positions.

¹ *Yāṇḍu-mūnṛavadu-Mārkaḷi-aparapakṣam-Sanikkīḷamai-Makhamum - pañchamiyum - peryanāl*. On Saturday 8th December 1218 A. D. *Bahula pañcami* commenced at sunrise, and the lunar conjunction with the asterism *Makham* just before sunrise and continued throughout Saturday, and ended at 1.68 hrs. and 2.4 hrs. after sunrise respectively on Sunday.

² *Śekadi*—*Jagati* or *Jagadippaḍai*—the course of stones of the top tier of the basement.

³ *Kumudam*—*Kumudappaḍai* or *Kumudavari*—the stones of the moulding in the plinth—the course of stones with a semi-circular or hexagonal moulding.

⁴ *Davanamaṇḍapam* or *Tavanamaṇḍapam*—a *maṇḍapam* where the spring festival of a temple is celebrated.

⁵ *Kalvēṭṭāna iḍam-tūrttu-pār-paḍa-iṭtu*.

⁶ *Tirumaṇḍapam*—Sacred maṇḍapam; here the *Nṛttamaṇḍapam* or the "hall of dance."

⁷ *Tirunaṭṭapperumāl*—the Lord who dances, viz., *Naṭarāja*.

⁸ *Kalvēṭṭup-paḍi-eḍuttu* :—*paḍi* = true copy; here the copy taken on a palm-leaf.

And whereas, in the third year of Sundara Pāṇḍiya Dévar, in the month of *Markali*, on Saturday, the fifth day⁹ of the dark fortnight¹⁰ when the moon was in conjunction with the asterism of *Makam*, Ponnān Gaṅgēyan, Lord of Arṇūr, directed that the copy then taken¹¹, true to the original, should be re-inscribed, the following is the copy thus re-inscribed:—

‘Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar,¹² We, the *Mūṇrupadai Poṟkóyil Kaikkólar*¹³ of Iraṭṭapaḍikonḍacōḷavaḷanāḍu, also called Kónāḍu, made the following provisions for the..... *Kaikkólanáyakkar*¹⁴ and the *Tambiráṭṭiyár*¹⁵, whom we installed and consecrated in the temple of the *Náyanár* of Tirunalakkunṇam¹⁶ in Kunṇiyúrnāḍu of this *nāḍu*¹⁷:—

For the offerings of cooked rice¹⁸ to this *Dévar*, at the rate of four *nāḷis*¹⁹ of rice; as measured by the *śulakkāl*²⁰, for each *sandhi*²¹, one *kuṟuṇi*²² and four *nāḷis* of rice for the three *sandhis* daily; and to the *Tambiráṭṭiyár*, at the rate of two *nāḷis* of rice for each *sandhi*, six *nāḷis* of rice daily; amounting in all to one *padakku*²³ and two *nāḷis* of rice daily, corresponding to five *kuṟuṇis* and five *nāḷis* of paddy at five measures of paddy to two of rice²⁴;

For vegetables, pepper²⁵, ghee, betel-leaves and areca nuts²⁶ required for offerings, one *kuṟuṇi* and one *nāḷi* of paddy;

For two offerings of *śaṭṭiccóru*²⁷ during the mid-day *sandhi* one *kuṟuṇi* and three *nāḷis* of paddy;

For the potter who makes the earthenware utensils two *nāḷis* of paddy for each day;

⁹ *Pañcami*.

¹⁰ *Aparapakṣa*.

¹¹ *Anṟu-kal-vēṭṭu-paḍi-yēḍutta-paḍiyé*.

¹² Prof. K. A. N. Sastri, (Cōḷas II, ii, p. 709) identifies this King as Kulóttuṅga Cōḷa III, (1178–1223 A. D.). Thus the date of the original grant would be 1212 A. D. This was only 6 years before the re-inscription in 1218 A. D. (3rd year of Sundara Pāṇḍiya I, who came to the throne in 1216 A. D.) and must have been in the memory of the people. But in the beginning of the inscription the grant is referred to as an inscription of former days (*munṇāḷil*) and thus the probability seems to be the time of Kulóttuṅga Cōḷa I (1070–1122 A. D.)—it cannot be Kulóttuṅga II, who did not rule for 35 years. Thus the date of the original grant seems to be 1104 A. D.

¹³ The *Mūṇrupadai-Poṟkóyil-Kaikkólar*-figure in a grant of the 36th year of Kulóttuṅga I in Kuḍumiyámalai as the guardians of a trust. See P. S. I. 125 (A. R. E. 353 of 1904).

¹⁴ Nandikéśvara—There are idols in stone and bronze of the standing forms of Nandikéśvara in this temple.

¹⁵ *Tambiráṭṭiyár*=the consort; the *Dévi* of Nandikéśvara.

¹⁶ Tirunalakkunṇam—old name for Kuḍumiyámalai.

¹⁷ *Kónāḍu*—province.

¹⁸ *Tiruvamudu śeydarūḷa*.

¹⁹ *Nāḷi*—grain measure also called *paḍi*.

²⁰ *Śulakkāl*—the standard grain measure used in Śiva temples, stamped with the trident (*śālam*).

²¹ *Sandhi*—time of worship or service: morning, noon and evening.

²² *Kuṟuṇi*=8 *nāḷis*.

²³ *Padakku*=16 *nāḷis*.

²⁴ *Aiñcirandāka*.

²⁵ *Kariyamudu* & *miḷakamudu*.

²⁶ *Aḍaikkāy-amudu*.

²⁷ *Śaṭṭiccóru*—rice cooked with sugar in earthen bowls and offered along with it.

And for the man who supplies fire-wood two *nālis* of paddy.

The supply of the above amount of paddy, amounting in all to 2 *tūnis* and 5 *nālis*, and the various expenses of the festival for three days in the months of *Mārkaḷi*, *Māsi* and *Paṅguni* when these deities are to be taken out in procession, we undertake to meet from the 25 *kāsu* rendered with the *tiruppāvāḍai*²⁸ in our villages which belong to this *Dévar*; and the accountants²⁹ amongst us shall undertake the collection and payment every year, for so long as the moon and sun endure.

In this manner, we, the *Múnṛupaḍai Kaikkólar* made this endowment. May the feet of those who protect this charity be on our heads. May those who contemplate harm to this perish without progeny. May this be protected by the *nāttár*³⁰. May this be protected by all *Máhésvaras*."

Inscription No. 249.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King :—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar who was pleased to take *Śónāḍu*,¹ also called King Māra-varman—Māra-varman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date :—Third year of the King, corresponding to 1218–19 A. D.

Language and Script :—Tamil—8 lines.

Translation :—

"Hail! Prosperity! In the 3rd year of Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*¹, also called Kó-Māra-varman :

Whereas, we Tiruvālan Cōḷa Múvëndavélān, Tiruvuḍaiyān Kódaṇḍan, Śundan Kōḷundu, Śundan Kaṇi, Nambi Kōḷundu, Nambi Panman and Ponnān Onṛāyiramūḍaiyān, all of us, jointly, offering to sell our land called Kīlai-puncey to any one who would bid for it, called out so once, twice, and thrice², and Uḍaiyār Gāṅgēyarāyār, also called Nambi Ponnambalak-kúttan, chief of Āṛṇṛ,³ was pleased to reply that he would take it;

We, the aforesaid vendors, having declared the following four boundaries of the land that we offered for sale—eastern boundary to the west of the common boundary of the village of Mēlmaṇanallūr; southern boundary to the north of the *sey*⁴ belonging to Tiruvalar śolai Múvëndavélān; western boundary to the east of the four boundaries of the *sey* belonging to Śundan Kōḷundu, Nambi Kōḷundu, and Tiruvan Cōḷa Múvëndavélān, and northern boundary to the south of the dry lands belonging to Ponnān Onṛāyiramūḍaiyān, Śundan Kōḷundu, and Nambi Kōḷundu—made over the dry

²⁸ *Tiruppāvāḍai*—offering of a heap of cooked rice on a new cloth spread on the ground. This forms the offering made by a whole community.

²⁹ *Kaṇakku-eḷuduvār*.

³⁰ *Nāttār*—the representatives of the *nāḍu*.

¹ *Śónāḍu-kōṇḍu-aruliya*—'Who was pleased to take *Śónāḍu*'—refers to the conquest of the Cōḷa country (*Śónāḍu* or *Cōḷanāḍu*).

² *Orukālāvadum-irukālāvadum-mukkalāvadum-murkūra-pirkūri*.

³ The Gāṅgēyaraya chieftains of Āṛṇṛ were prominent in the times of these Pāṇḍiyas.

⁴ *Sey*—wet-land.

land, included within the four boundaries thus specified; the price that we agreed upon, amongst ourselves, being $2\frac{1}{2}$ *Narpaṇkāśu* in current money⁵. These two and a half *paṇkāśu* having been produced at the *āvanakkalam*⁶ and accepted,⁷ we, Tiruvan Cōla Múvëndavélān, Tiruvuḍaiyān Kódaṇḍan, Śundan Koḷundan, Śundan Kaṇi, Nambi Koḷundu, Nambi Panman, and Ponnān Onṛayiramūḍaiyān, received in full the amount⁸, and executed this deed of sale⁹ in favour of Uḍaiyār Gaṅgēyarāyar Pillai. May this be protected by all *Māhēśvaras*."

Inscription No. 250.

Place:—Tirumayam Taluk—Kaṇṇanūr—Bālasubrahmaṇya temple—on the north wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called King Māṛavarman. Begins with the *praśasti* commencing with the words 'pū-maruviya-tirumaḍantaiyum'¹—Māṛavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Third year of the King, corresponding to 1218–19 A. D.

Language and Script:—Tamil—28 lines.

Translation:—

"Hail! Prosperity! In the third year of Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called Śrī Kó-Māṛavarman, who, while the Goddess of fortune, seated on the lotus flower², and the Goddess of the Earth³ abode on his shoulders, the Goddess of learning, who resides in the tongue⁴, and the Goddess of Victory⁵ were abundantly benign, the ensigns of the mighty and ferocious Tiger⁶ and the cruel Bow⁷ were struck and went into hiding⁸, and the ensign of the brilliant (double) carp⁹ was sporting on the top of the famous golden

⁵ *Anṛāḍu-nar-paṇkāśu*—current genuine old *kāśu*; this indicates that coins issued by previous rulers of the territory were current, provided they were genuine and in good condition.

⁶ *Āvanakkalam*—the place where sale transactions were registered, something like a registration office.

⁷ *Kāṭṭi-ērri*.

⁸ *Kaic-cilavarakkonḍu*.

⁹ *Vilāipramānam*.

¹ This is the only form of *praśasti* found in the inscriptions in the State—P. S. I. 250, 256, 290, and 323. The other form beginning with 'pū-maruviya tirumādum' etc., is not found in the inscriptions in the State.

² *Pū-maruviya-tirumaḍantaiyum*.

³ The text reads '*Jayamaḍantaiyum*' which is a mistake. P. S. I. 256, 290, and 323, and others from outside the State read '*Puvi-maḍantai*' which is correct. The Emperor is likened to Viṣṇu, whose manifestation on earth he was believed to be by the Hindus, and the two consorts of Viṣṇu viz., Śrī Dévi or *Tirumaḍantai*, and Bhū Dévi, or *Puvimaḍantai*, should be associated with the Emperor, signifying fortune and territory.

⁴ *Nā-maruviya-kalai-maḍantai*.

⁵ *Jayamaḍantai*.

⁶ *Kóḷānta-sinap-puliyum*. This refers to the tiger ensign of the Cōlas.

⁷ *Koḍum-śilaiyum*. This refers to the bow ensign of the Cēras.

⁸ *Kulaindu-oḷippa*.

⁹ *Varikkayal-kal*. This refers to the ensign of the Pāṇḍiyas with the emblem of the double carp (*Kayal*)—*Cyprinus fimbriatus*.

hill¹⁰; his sceptre of righteousness was so exercising its authority¹¹ that the dark *Kali* was scared away, and virtue and charity increased in the country that had the wide ocean as its ambit¹³, the two countries were happy under the shelter of a single parasol¹⁴, the three kinds of Tamil literature were cultivated correctly¹⁵, the four branches of the *Védas* were also learnt and recited¹⁶, the five kinds of sacrifice were dutifully performed¹⁷, the six kinds of ritualistic worship flourished in all glory¹⁸, the seven modes of music wedded to rythm flourished¹⁹, and over the eight directions the authority of his *discus* prevailed²⁰;

Who, while the kings of the world, including the Koṅgar, the Kalingar, the Kósalar, the Māluvar, the Śiṅgalar, the Teliṅgar, the Śinar, the Kuccarar, the Villavar, the Māgadar, the Vikkalar, the Sembiyar, and the Pallavar²¹, were frequently competing with each other to come and prostrate themselves before him asking for refuge, and bringing their obligatory tributes; with his chest adorned by the brightly jewelled necklace, that was fastened (round the neck of his ancestor) by God Indra wearing the resplendently jewelled crown²², and his head by the crown of jewels, with gracefully rising fly-whisks on either side²³, worshipped and attended by the royal women wearing glittering ornaments and inseparable from the valiant arms of their kings of the northern countries famed for their herds of

¹⁰ *Vāl-ārnda-poṟ-giri-mēl*—Probably *Por-giri* or Golden mountain, which commonly denotes Mount Méru in the Himalayas, refers to the lofty tower of the Madura temple.

¹¹ *Señ-kōl-naḍappa*.

¹² *Karum-Kali-kaḍindu*—*Kali* denotes the age of strife, misery and famine—dark age.

¹³ *Iruñ-kaḍal-valaiyattu-aṟam-peruka*.

¹⁴ Read *Oru-kuḍai-niḷalil-iru-nilam-kuḷira* for *oru-kuḍai-niḷal-arū-nilam-kuḷira*. *Iru-nilam* in the context must mean 'two countries'—the Pāṇḍiya and Cōḷa, which he conquered. *Iru-nilam* can also mean 'great country'.

¹⁵ *Mūvakai-t-tamiḷum-muṟaimayil-viḷaṅga*. *Mūvakai-t-tamiḷ* or *Muttamiḷ* are *Iyal-tamiḷ*—literary Tamil prose or poetry, conforming to the rules of grammer, *Isai-t-tamiḷ*—Tamil verse set to music, and *Nāṭaka-t-tamiḷ*—Tamil drama.

¹⁶ *Nālvakai-vēdamum-navinruḍan-vara* the four *Vedas* are *Rg*, *Yajus*, *Sāma* and *Atharva*.

¹⁷ *Aivakai-vēlvium-śeyvinai-iyarra*. *Aivakai-vēlvi* or *Pañcamahā yagña* are the duties that a house-holder (*grhastha*) is enjoined to perform in a selfless spirit, viz., *Kaḍavuḷ-vēlvi* or *Dēvayagña*—surrender to God, *Piramavēlvi* or *Brahmayagña*—learning of the scriptures or *Védas*, *Būda vēlvi* or *Bhūtayagña*—sacrificing one's food to animals, *Māniḍa vēlvi* or *Mānuṣayagña*—sacrifice of one's food to fellow human beings, and *Ten-pulattār vēlvi* or *Pitryagña*—duty of feeding the residents of the south viz., the ancestors or manes.

¹⁸ *Aru-vakai-śamayamum-aḷakuḍan-tikaḷa*—*Aruvakai-śamayam* or six systems of worship viz., *Saivam*—cult of Śiva, *Vaiṣṇavam*—cult of Viṣṇu, *Śāktam*—cult of Śakti or the Mother as the manifestation of primordial energy, *Souram*—cult of Sūrya or the Sun, *Gāṇapatyam*—cult of Gaṇapati, and *Kaumāram*—cult of Kumāra or Subrahmanya.

¹⁹ *Eluvakaip-pāḍalum-iyalruḍan-parava*.

²⁰ *Enḍiśai-yaḷavum-śakkaram-śella*.

²¹ Koṅgar—the King of the Koṅgu country; Kalingar—the king of the Kalinga country; Kósalar—the king of the Kósala country, perhaps this is a mistake for Hoysalar; Māluvar, the King of the Māluva country, which perhaps lay between Mysore and Coorg; Śiṅgalar, the King of Ceylon; Teḷuṅgar, the King of the Telugu country; Śinar, the King of China, probably this refers to the ambassador at the Pāṇḍiyan Court; Kuccarar, the King of the Kuccara (Gujaret?) country, Villavar, the Cēra King; Māgadar, the King of Magadai in the Tamil country; Vikkalar(?); Sembiyar, the Cōḷa king; Pallavar the later Pallava chieftains.

²² *Iḷaṅgoḷi-maṇi-muḍi-indiran-pūṭṭiya-polaṅgatiṟ-āram-mārpiniṟ-poliya*. The garland of Indra was a family heirloom of the Pāṇḍiyas.

²³ *Valaṅgeḷu-kavari-iru-marūṅgu-aśaiṭṭappa*.

elephants that trumpeted like the roaring sea and high bred horses²⁴, was seated enthroned, along with Ulakamuḷududaiyāl, his queen, on the famous *Vira śiṅgātanam* wrought with jewels, so that the code laid down by Manu, who was created by the God seated on the dewy white lotus with heads facing all the four directions²⁵, may well prevail:—

The text of the royal order graciously issued²⁶:—

Whereas, Pillaiyār Aḷagapperumāl made an appeal to the *Nāyanār*²⁸, requesting that the burden of *irai*²⁹ that was being levied from the villages of Añjanamaṅgalaṁ, also called Anumantāi, and Tirunāvalūr in Tuṟumānaḍu in Virudharājabhayaṅkaravaṇaḍu, also called Kānanāḍu, should be lightened as an act of dedication for the bodily welfare of *Ulakudaiya-nāyanār*³⁰, and on reminding the king about it, was pleased to obtain gracious assent, the following are the terms of the royal order, thus obtained with oblations of water³¹:—

For lands on which crops are full grown and accepted as first class³² shall be paid five *kalams*, two *tūṇis* one *padakku* and four *nālīs*³³ of paddy for every *mā* of land after a reduction of two *kalams* for every *mā* of land³⁴.

For those lands which are classified as *nirili-nilam*³⁵ in these villages, paying taxes in accordance with the *variśai*³⁶ prevailing therein, shall be paid three *kalams*, two *tūṇis*, three *kurūṇis* and three *ulakkus* of paddy for every *mā* of land.

For lands under *navirai* crop³⁸ shall be paid an amount of paddy in the ratio of three quarters to one of the above rate.

For lands under *varagu*³⁹ shall be paid an amount of paddy in the ratio of a half to one of the same rate.

²⁴ *Kaḍalēna-muḷaṅgum-kari-nalliyānai-vaḍapula-vēndar-maṇi-puyam-piriyā-ilāṅgiḷai-yarivaiyar-toḷudu-ninrēṭṭa.*

Kari = elephant; *Nalliyān* = high bred horses; *Nalliyānai* can also mean 'cow-elephant' while *kari* means 'bull-elephant.'

²⁵ *Pani-malar-tāmarai-tiśai-mukan-paḍaitta-manu-neri-taḷaiṇṇa-maṇi-muḍi-śūdi.*

²⁶ *Prasādam-śeydu-aruḷina-tirumukappaḍi*; *tiru-mukam*—royal order, *lit.* oral orders issued by the king.

²⁷ Pillaiyār Aḷagapperumāl—The title Pillaiyār was given to relatives of the King and other officers in close attendance, as a mark of endearment. Aḷagapperumāl, according to A. R. E. 183 of 1935–36, 216 of 1914, and 77 of 1916, was the brother-in-law of the Emperor.

²⁸ *Nāyanār*—Respectful reference to the Emperor.

²⁹ *Irai*—Government taxes.

³⁰ *Ulakudaiya-nāyanār*—The form in which the Emperor is always referred to.

³¹ *Nāyanārkkku-viṇṇappam-śeydu-ninaippumittu-nīrum-vārttu-taruvittu-aruḷina-prasādam-śeydaru-ḷina-tirumukappaḍi.*

³² *Payireḷuda-mudal-konḍa-nilattukku.*

³³ 5 *kalams* = 96 × 5 measures; 2 *tūṇis* = 32 × 2 measures; 1 *padakku* = 16 measures; 4 *nālīs* = 4 measures.

³⁴ The reduction from the previous rate, *viz* 2 *kalams* = 96 × 2 measures.

³⁵ *Nirili-nilam*—*lit.* water-less lands. Perhaps this refers to lands where there is scarcity of water. They could not have been dry lands, since paddy is said to be grown on them.

³⁶ *Varīśai*—rates of assessment.

³⁷ 3 *kalams* = 96 × 3 measures; 2 *tūṇis* = 32 × 2 measures; 3 *kurūṇis* = 8 × 3 measures; 3 *ulakkus* = $\frac{3}{2}$ × 3 measures.

³⁸ *Navirai*—a variety of paddy sown usually in the month of *Āḍi*—July–August.

³⁹ *Varagu*—Common millet—*Paspalum scorbiculatum*.

For lands under gingelly and *tinai*⁴⁰ shall be paid an amount of paddy in the ratio of a quarter to one of the same rate.

Whenever *Ulakudaiyanāyanār*⁴¹ is pleased to pay a visit all taxes, primarily *tiruveluccikkadamai*⁴² and others of diverse kind, levied by the *nādu* shall be paid in the ratio of a half to one and the supply of *vet̥ti* and *mut̥tai-āḷ*⁴³ shall not be obligatory.

In accordance with the order issued by royal pleasure, I, Avaniṇārāyaṇa Dévan⁴⁴, inscribed this on stone, stipulating the payment of these taxes for the villages of Tirunāvalūr, a *brahmadéyam* village and Añjanamaṅgalam, also called Arumanṇai. May this prosper."

Inscription No. 251.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—in the front *maṇḍapam*.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, also called King Māravarman—Māravarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, month of *Riṣabha*, Saturday, the second day of the (?) fortnight, when the moon was in conjunction with the asterism *Mūlam*—corresponding to Saturday, 4th May, 1219 A. D.¹

Language and Script:—Tamil—6 lines—damaged at the end.

Translation:—

"Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, also called Kó-Māravarman, in the month of *Riṣabha* on the third day of the (dark) fortnight, a Saturday when the moon was in conjunction with the asterism of *Mūlam*, as an endowment to the *Nāyanār* of Nelvāyil², I, Gaṅgēyārayan, also called Kaṇḍan Udaiyañjeydān, gave the following, among the lands of this place, *viz.* Ilāśivayakkal³ lands, Ālantuḍaval lands⁴, the Karuntūrunṇi⁵ with the well therein, the well at the southern corner, and the *tiḍal*⁶, and in Śīrattākkudī hamlet, the Maṇivayakkal lands, after exempting therefrom the *accuvari*, *ponvari*⁷,

⁴⁰ *Tinai*—millet—*Setaria italica*.

⁴¹ *Ulakudaiya-Nāyanār*—the Lord of the Earth *viz.*, the Emperor.

⁴² *Tiruveluccik-kadamai*—tax levied during royal visits or marches. It is interesting to note that a similar cess called *savāri ūḷiyam* was levied in the State till the beginning of this century to furnish supplies to the Raja and the principal officers on tour. See Revised State Manual p. 377.

⁴³ *Vet̥ti-mut̥tai-āḷ* or *vet̥ti-mut̥tā-vāḷ*—supply of free labour, to be employed for public purposes, or free food given to those so employed.

⁴⁴ The local officer who enforced the order.

¹ *Iṣaba* (*Riṣabha* or *Vaiḥaṣi*), *tutikai* (*tvit̥iyai*), *Sanikkilamai*, *Mūlam*. Whether the fortnight was the dark or the bright fortnight is not mentioned. On Saturday, May 4th, 1219 A. D. the third *tithi* (*tr̥tiyai*) and not the second (*tv̥tiyai*) ended at '42 of the day after sunrise, and the lunar conjunction with the *Nakṣatra*, *Mūlam*, ended at '33 of the day after sunrise. The fortnight must have been the dark fortnight or *bahula-pakṣa*. Probably *tutikai* is a mistake for *t̥ritikai*.

² Nelvāyil—the old name of Neivāsal.

³ Ilāśivayakkal—the name of a plot of improved wet-land (*vayakkal*).

⁴ *Ālantuḍaval*—garden land or plantation (*tuḍaval*) named so probably because of its association with the banyan tree (*Ālam*).

⁵ *Karuntūrunṇi*—probably *Kuruntu-ūrunṇi*—the public drinking-water tank or well (*ūr-unṇi*). *Ūrunṇi* is now corrupted into *uruni* or *ūraṇi*.

⁶ *Tiḍal*—open space or uncultivated land.

⁷ *Accuvari*—taxes paid in cash; *pon-vari*—taxes paid in gold.

*nādenṇavari*⁸, and others of diverse description, and gave them to the *Nāyanār* to be *iraiyili-kārāṅkiḷamai*⁹.

Enjoining that this shall continue so, for so long as the moon and sun endure, I, Gaṅgēyarāyan, also called Kaṇḍan Udaiyañjeydān gave this inscribed on stone.....shall cultivate..... May this be protected by all *Mahēśvaras*.”

Inscription No. 252.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—on the west wall of the central shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*¹—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, month of *Vriśchika*², Wednesday, seventeenth, corresponding to Wednesday, 13th November 1219 A. D.

Language and Script:—Tamil—22 lines.

Translation:—

“Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikaḷ Śri Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*, I, Kalvāyil Nāḍālvān, also called Kaṇḍan Āvuḍaiyān, made the following endowment to the *Nāyanār* who abides in *Tiruvagattīśvaram* temple, in Nelvāyil in Kalvāyilnāḍu of Keraḷaśiṅgavaḷanāḍu, on Wednesday the 17 of *Vriśchikam* :—

Whereas, the lands that I endowed for the *Periyanācciyār*³, the consort of the *Nāyanār* of *Tiruvagattīśvaram* in this village, are the Śiṅganātaki vayakkal lands measuring two *varais*⁴, belonging to Perumāḷ Dévar, the Kuṇal śey lands, and the garden that I bought from Aḷagukaṇḍa Pallavataraiyan, amounting in all to one *mā* and a half of *iraiṇṇaḍi*⁵ lands;

I, Kalvāyil Nāḍālvān, also called Kaṇḍan Āvuḍaiyān, stipulating the payment of two *kalams* and a half (of paddy) as *irai*, which includes taxes of every description, for every *māccey*⁶ of land, hereby gave them, with oblations of water, to this *Periyanācciyār* Perumāḷ Dévan and he shall himself shall pay the taxes in the above manner. May this be under the protection of all *Mahēśvaras*.”

Inscription No. 253.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—in the front *maṇḍapam*.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pāṇḍiya Dévar, also called King Māṇavarman—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

⁸ *Nādenṇavari*—taxes payable to the *nāḍu* or district authorities.

⁹ *Irāiyili-kārāṅkiḷamai*—rent-free land with proprietary rights of cultivation and ownership.

¹ *Śónāḍu-konḍu-aruḷiya*—*Śónāḍu* = Cōla country.

² *Vriśchika* or *Kārttikai*, 9th month of the Tamil calendar.

³ *Periyanācciyār*—the name of the Goddess.

⁴ *Varai*—land measure.

⁵ *Irāiṇṇaḍi*—lands paying government tax or *irai*.

⁶ *Māccey*—a land measure—1 *mā* of cultivated land.

Date:—Fourth year of the King, month of *Mithuna*, fourth day of the(?)fortnight, Monday, when the moon was in conjunction with the asterism *Uttiram*; corresponding to Monday, 8th June, 1220 A. D.¹

Language and Script:—Tamil—4 long lines.

Translation:—

“Hail! Prosperity! In the fourth year of Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar, also called Kó-Māraṇanmar, in the month of *Mithuna* on the fourth day of the(?)fortnight, a Monday, when the moon was in conjunction with the asterism *Uttiram*, I, Gaṅgéyan, also called Kaṇḍan Udayaṇjeydān², made the following endowment to the *Nāyanār* of Nelvāy³:—

Whereas I have, from this year onwards, exempted the lands in Īlaikkūḍi, which include the Kunṇan vayakkal lands, that this *Nāyanar* bought, the Kuṇḷ sey lands, the Naḍuvir-dévaḍānam lands⁴, the Tiruvagattivayal lands, the Pāli lands, the Neḍungaṇṇerai lands⁵, besides Nalkuḍai-taḍupuram lands in this hamlet, from the payment of *kaḍamai*⁶, *antārāyam*⁷, *accuvari*⁸, *ponvari*⁹, *nāḍēṇṇavarika!*¹⁰ and *śilvarika!*¹¹ of every other kind;

I, Gaṅgéyan, also called Kaṇḍan Udayaṇjeydān, stipulating that this shall continue for so long as the moon and sun endure, gave these lands to be *iraiyili-kārāṇkiḷamai*¹² to this *Nāyanār* and inscribed the fact on stone.

This is the writing of Gaṅgéyan. May this be under the protection of all *Māhēśvaras*.”

Inscription No. 254.

Place:—Tirumayam Taluk—Neivāśal—Agastīśvara temple—central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar, also called king Māraṇanmar—Māraṇanmar Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, corresponding to 1219–20 A. D.

Language and Script:—Tamil—5 long lines.

¹ Month of *Mithuna* or *Ani*, the third month of the Tamil calendar; *Caturti* or the fourth day of the fortnight, whether it was the dark or the bright fortnight is not mentioned; lunar conjunction with *Uttiram* or *Uttiraphalgunā*. On Monday 8th June 1220 A.D. it was *ṣaṣṭi* or the 6th day of the bright fortnight, and not *Caturti*, and it ended at '14 of the day after sunrise, and the lunar conjunction with *Uttiram* began at '31 of the day after sunrise and ended at '37 of day the next morning.

² The same chief who figures in P. S. I. 251 above.

³ *Nelvāy*, the old name of Neivāśal. P. S. I. 252, 254 and others call it Nelvāyil.

⁴ Perhaps *dévaḍānam* lands in the midst of the village.

⁵ Perhaps elevated plots to which water was lifted by baling from the irrigation channel.

⁶ *Kaḍamai*—government taxes.

⁷ *Antārāyam*—taxes levied by the village body.

⁸ *Accuvari*—taxes payable in coin (*accu*)?

⁹ *Ponvari*—taxes payable in gold.

¹⁰ *Nāḍēṇṇavarika!*—taxes levied by the *nāḍu* or district assemblies.

¹¹ *Śilvarika!*—minor taxes and cesses.

¹² *Irāiyili-kārāṇkiḷamai*—tax free (*irāiyili*) lands with proprietary rights of cultivation and ownership.

Translation :—

“Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, also called Kó-Māṇavarman, I Gàṅgēyan, also called Kaṇḍan Udayaṇjeydāṇ¹, of Niyamam on the course of the Ténāru², having assigned the Kulamadivayakkal lands and the Malaiyan vayakkal lands in Nelvāyil to Marudai Udaya Pallavataraiyan, also called Késavan Aṇḍappillai of Nelvāyil, as his *karāṇmai*³, hereby declared that he shall pay in lieu of *kaḍamai*⁴, two *kalams*, one *tūṇi* and one *padakku*⁵ of paddy from every *mā* of land, as measured by the *kuḍitāṅgikkól*⁶ after due valuation of the crop, and half this rate from the summer crop⁷, the *accuvari*⁸, and *ponvari*⁹, besides the *nāḍenṇavarikal*¹⁰ to the *Nāyanār* who abides in the *Tiruvagattisvaram* temple in Nelvāyil.

Stipulating that this shall continue thus for so long as the moon and sun endure I, Gàṅgēyan, gave this inscribed on stone. This is the writing of Gàṅgēyan. He shall pay to the *Nāyanār* according to this agreement. May this be under the protection of all *Mahésvaras*.”

Inscription No. 255.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the *maḍappalli*¹.

Dynasty and King :—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, ‘who took *Śónāḍu*’—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date :—Fourth year of the King, corresponding to 1219–20 A. D.

Language and Script :—Tamil—8 lines.

Note :—The inscription is a copy of an early Cōla inscription, taken from the original inscribed on the entrance of the second *prākāram* of the Cōla structure, when it was dismantled and widened, and re-inscribed here.

Translation :—

“Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*².

Whereas, the gateway³ of the second *prākāram*⁴ of this holy temple⁵ was very narrow and obstructing free passage, Ponna Gàṅgēyarāyar, the lord of

¹ The Gàṅgēyaraya chieftain is the same as the one in P. S. I. 253.

² Niyamam on the banks of the river Ténāru on the southern frontier of the Pudukkōttai State was the seat of the Gàṅgēyarāyars.

³ *Karāṇmai*—proprietary rights of cultivation and tenancy.

⁴ *Kaḍamai*—government tax.

⁵ *Kalam* = 96 *naḷi* or measures; *tūṇi* = 32 measures; *padakku* = 16 measures.

⁶ *Kuḍitāṅgi-kól*—a rod of standard length used in land measurement.

⁷ *Kōḍai-bhōgam*.

⁸ *Accuvari*—*Accu* = coin, perhaps tax paid in money.

⁹ *Ponvari*—tax paid in gold.

¹⁰ *Nāḍenṇavarikal*—taxes levied by the district assembly.

¹ *Maḍappalli* is the temple kitchen.

² *Śónāḍu*—short for Cōla-nāḍu or Cōla country.

³ *Tiruvāśal*.

⁴ *Prākāram*—Circumambulatory passage round the shrine.

⁵ *Tirukkōyil*.

Arrúr⁶, demolished this in order to enlarge the *tirumālikai*⁷ and widen the gate-way⁸,

And whereas, the said *Uḍaiyār*⁹, Gaṅgēyarāyar, was pleased to order that a copy of the inscription on this should be taken and re-inscribed, true to the copy¹⁰ taken from the original, the following is the copy thus re-inscribed:—

In the 33rd year of Kó-Parakésari-panmar¹¹: I, Vira Cōla Ilaṅgōvélān, also called Parántakan Kuñjiramallan¹², hereby dedicate the following to the *Paraméśvarar*¹³ of Tirunalakkunṇam¹⁴, when starting for Ílam¹⁵ with the intention of destroying and sacking it:—

I, Vira Cōla Ilaṅgōvélān, also called Parántakan Kuñjiramallan, gave the Veliccey lands and Tiruvintinai-śey(?) land in Kilmaṇanallūr to the Manna-yógiyār(?)¹⁶ and for the provision of daily offerings of rice. May this be under the protection of all *Māhēśvaras*”.

Inscription No. 256.

Place:—Tirumayam Taluk—Ponnamarāvati—Cōlīśvara Uḍaiyār temple—on the south wall and west of the entrance.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, also called Kó-Māṇavarman, who was pleased to take *Śónāḍu*. Begins with the *praśasti*¹ of the King commencing with the words ‘*pū-maruviya-tirumāḍantaiyum*’ etc.—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

* The Gaṅgēyarāyars of Arrúr were prominent chieftains under the Pāṇḍiyas.

⁷ *Tirumālikai*—structure in the precincts surrounding the shrine, probably the cloister inside the *prakāram* wall and surrounding the shrine.

⁸ *Tiruvāyil*.

⁹ *Uḍaiyār*—Lord or Chief.

¹⁰ *Idil-kal-vettu-paḍi-yēḍuttu-paḍi-yēḍuttapaḍiyē-vettuka-venṇu-aruḷic-ceyya-vettina-paḍiyāvadu*.

¹¹ King Parakésari-varman, Parakesari Parántaka Cōla I, who ruled between 907–953 A.D.

¹² Viracōla Ilaṅgōvélān, also called Parántakan Kuñjiramallan, or Mahimālaya Irukkuvel, was the Irukkuvel of Koḍumbālūr, the contemporary and subordinate of Parantaka Cōla I. He bore the surnames—‘Vira Cōlan’ and ‘Kuñjiramallan’, of his master and ‘Mahimālaya’ was probably conferred on him by his sovereign. He ruled, as chief, over Koḍumbālūr roughly between 909 and 959 A.D. He helped Parántaka in his war against the Pāṇḍiya, Rājasimha II who sought the help of the King of Ceylon, and later went on an expedition to Ceylon, after the reduction of the Pāṇḍīyan kingdom (See below).

¹³ *Paraméśvarar*—Lord Śiva in the Śikhánáthasvāmi temple.

¹⁴ Tirunalakkunṇam—was the old name of Kuḍumiyāmalai.

¹⁵ *Ílam-eriya-p-pókinṇén*. Ílam=Ceylon. After the subjugation of the Pāṇḍiya kingdom, the Cōla, Parántaka, sent an expedition to Ceylon to recover the diadem and other insignia of the Pāṇḍīyan monarchy which Rājasimha II had carried away and left in the custody of the king of Ceylon. Mahimālaya Irukkuvel, also called Parántakan Kuñjiramallan or Virá Cōla Ilaṅgōvél, was one of the Cōla commanders, if not actually the leader of the expedition, according to this inscription. This inscription thus gives a definite date—941 A. D., for the Ceylon invasion—viz the year after the 33rd year of Parantaka I, when the chief makes the endowment on the eve of his departure. *Contra* the general belief that the probable date was in the reign of the slothful Udaya IV, King of Ceylon, (945–53 A. D.), and Geiger’s date, 948 A. D.—a date which Prof. Sastri does not consider trustworthy. Venkayya has noted that Parántaka I calls himself ‘Conqueror of Ceylon’ only in his latest records ranging between 943 and 948 A. D.

¹⁶ *Manna-yógiyār*—Dakṣināmūrti or the Saiva monks?

¹ The *praśasti* here is more elaborate than the one in P. S. I. 250 above. Up to line 8, it resembles that in P. S. I. 250, and varies thereafter.

Date :—Fifth year of the King, corresponding to 1220–21 A. D.

Language and Script :—Tamil—18 lines —much damaged.

Translation :—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikaḥ Sri Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called Kó-Māṇavarman, the pre-eminent King who revived the splendour of the line of the Moon which dated from the beginnings of creation², when the Goddess of Fortune seated on the lotus flower and the Goddess of the Earth abode on his shoulders³, the Goddess of Learning, who resides in the tongue, and the Goddess of Victory were abundantly benign⁴; the ensigns of the mighty and ferocious Tiger and the cruel Bow were struck and went into hiding⁵ and the ensign of the brilliant (double) carp was sporting on the top of the famous ‘golden-hill’⁶; his sceptre of righteousness was so exercising its authority that the dark *Kali* was scared away and virtue and charity agreeably increased in the country with the wide ocean as its ambit⁷, the two countries were happy under the shelter of a single parasol⁸, the three kinds of Tamil literature were cultivated correctly⁹; the four branches of the *Védas* were duly studied and recited aright¹⁰; the five kinds of sacrifice were dutifully performed¹¹; the six kinds of ritualistic worship flourished in all splendour¹²; the seven modes of music wedded to rythm flourished¹³ and over the eight directions the authority of his *discus* prevailed¹⁴:

² *Śónāḍu*—Cōla country. Read—‘*Mámudal-madi-k-kulam-viḷakkiya-kó-mudal-Kó-Māṇa-panmarāna-Tribhuvanac-cakravartikaḥ-Śónāḍu-konḍu-aruliya-Śri-Sundara Pāṇḍiya Dévar*.’

³ *Pū-maruviya-Tiru-maḍantaiyum-puvi-maḍantaiyum-puyattiruppa*.

⁴ *Nā-maruviya-Kalai-maḍantaiyum-Śeya-maḍantaiyum-nalañ-cirappa*.

⁵ *Kōlānta-śinap-puliyum-kōḍuñ-cilaiyum-kulaindolippa*. For *Kulain dolippa* read *Kulaindolippa*. *Kōlānta-sina-p-puli* refers to the Tiger ensign of the Cōlas and *Kōḍum-śilai* to the Bow ensign of the Cēras.

⁶ *Vāḷārnda-por-giri-mēl-vari-k-Kayal-kaḷ-viḷaiyāḍa*. *Porgiri*, the ‘golden hill’, is the synonym of Mount Méru, and here refers to the lofty tower of the Madura temple, since the *vimāna* of temples are euphemistically called *Méru* or *Tirumalai*, and one type of *vimānam* architecture is called *méru prastāram*. *Vari-k-kayal-kaḷ* refers to the ensign of the Pāṇḍiyas with the emblem of the double carp (*Kayal*)—*Cyprinus fimbriatus*.

⁷ *Iruṇ-kaḍal-valaiya-t-tinidaṇam-peruka-k-karuṇ-kali-kaḍintu-seṅgól-naḍappa*. *Kali* denotes dark-age. The text here has *inidu*—before *aṇam-naḍappa* which is not found in P. S. I. 250.

⁸ *Oru-kūḍai-niḷalil-iru-nilañ-kūḷira*. *Iru-nilañ* in this context must mean ‘two-countries’—the Pāṇḍiya and Cōla, which he conquered, though generally it would mean the ‘great or vast land’.

⁹ *Mū-vakai-t-tamiḷum-murai-maiyil-viḷaṅga*. *Mū-vakai-t-tamiḷ* or *Muttamiḷ* are *Iyal-tamiḷ* or literary Tamil prose and poetry conforming to the rules of grammar, *Isai-t-tamiḷ* or Tamil verse set to music and *Nāṭaka-t-tamiḷ* or Tamil drama.

¹⁰ *Nāl-vakai-vēdamum-navinruḍan-vaḷara*—P. S. I. 250 has *navinruḍan-vaḷa* instead of *vaḷara*. The four *Védas* are the *Rig*, *Yajus*, *Sāma* and *Atharva*.

¹¹ *Ai-vakai-vēlvium* (for *vēlvium*)—*śey-vinai-iyarṛa*—The five *vēlvi* or sacrifices are those that a house-holder is enjoined to perform, viz. *Kaḍavuḷ vēlvi* or *Dēvayagña*—surrender to God, *Pirama-vēlvi* or *Brahma yagña*—learning of the scriptures and *Védas*, *Būḍavēlvi* or *Bhūṭayagña*—sacrificing one’s food to animals, *Māniḍavēlvi* or *Mānuṣayagña*—sacrifice of one’s food to fellow human beings, and *Ten-pulattār-vēlvi* or *Pitryagña*—duty of feeding the residents of the south, the ancestors or manes.

¹² *Aru-vakai-śamaiyamum-aḷakūḍan-tikaḷa*. The six are *Śaivism* or cult of Śiva, *Vaiṣṇavam*, the cult of Viṣṇu, *Śāktam*, the Sakti cult or worship of the Mother as the manifestation of primordial energy, *Souram* or the worship of *Sūrya*—the Sun, *Gāṇapatyam*, the worship of *Gaṇapati*, and *Kaumāram* the worship of *Kumāra* or *Subrahmaṇya*.

¹³ *Elu-vakai-p-pāḍalum-iyal-uḍan-parava*.

¹⁴ *Enḍiśai-yaḷavum-cakkaram-śella*; *cakkaram* = *discus*.

Who, while the kings of the world, including the Koṅgaṇar, the Kalingar, the Kóśalar, the Māluvar, the Śiṅgalar, the Teliṅgar, the Śinar, the Kuccarar, the Villavar, the Magadar, the Vikkalar, the Śembiyar and the Pallavar¹⁵, vied with each other for order of precedence and came one before the other to prostrate themselves before him asking for a place of refuge, and bringing their obligatory tributes¹⁶, with his chest adorned by the jewelled necklace emitting brilliant rays, that was fastened (round the neck of his ancestor) by God Indra wearing the resplendently jewelled crown¹⁷, put on the crown of jewels so that the code laid down by Manu, who was created by the God seated on the dewy white lotus with heads facing all the four directions, may well prevail¹⁸:

Who, in order that the authority of the Tiger might become defunct in the *Ponniśūlnāḍu*¹⁹ and the authority of the (double) carp might gain the upper hand from the *Kanniśūl-nāḍu*²⁰ waged a fierce battle deploying horses and elephants²¹ and consigned to the red flames the cites of Tañjai and Uṇḍai²², destroyed the waters of the tanks and rivers and the wet-lands they irrigated, so that the blossoming flowers of *kāvi* and *nilam* lost their favourite haunts²³, razed to the ground many pavilions, high ramparts, towers, theatres, storeyed mansions, palaces and pillared halls²⁴, flooded the land with the tears drawn from the weeping damsels belonging to the Kings who did not come to make their submission and ask for quarter, had it ploughed with asses yoked to the ploughs and sowed the seeds of *Kavaḍi*²⁵.

¹⁵ Koṅgaṇar (P. S. I. 250 has 'Koṅgar'), the King of the Koṅgu Country; Kalingar the King of the Kalinga Country; Kóśalar, the King of Kośala(?) perhaps a mistake for Hóyśalar; Māluvar the King of the Māluva Country, (between Mysore and Coorg or Maḷava Country?); Śiṅgalar, the King of Ceylon; Teluṅgar, the King of the Telugu Country; Śinar, the King of China, perhaps through the ambassador at the Pāṇḍiyan Court; Kuccarar, the King of Kuccara (Gujaret?) country, Vllavar, the Céra King; Magadar, the King of Magadai in the Tamil Country; Vikkalar(?); Śembiyar, the Cōla King; Pallavar, the later Pallava chieftains.

¹⁶ *Mudaliya-pārtiparellām-uraviḍam-arulena-oruvar-mun-oruvar-murai-muraiyir-tanadiri-konarnḍ-iraiñja*.

¹⁷ *Ilaṅgoli-maṇi-muḍi-Indiran-pūṭṭiya-p-polan-kadir-āram-mārpiniṭ-poliya*. The variations from P. S. I. 290 begin from here.

¹⁸ *Pani-malar-t-tāmarai-tisai-mukan-paḍaitta-manu-neri-talaikka-maṇi-muḍi-śūḍi*.

¹⁹ *Ponni-śūl-nāḍiḷ-Puliyāṇai-pōyakala*. Ponni-śūl-nāḍu was the land that surrounded the river Ponni or Kāvéri viz. the Cōla Country. *Puli-yāṇai*—the authority of the Tiger—the ensign of the Cōlas.

²⁰ *Kanni-śūl-nāḍiḷ-Kayalāṇai-kai-vālara*. *Kanni-śūl-nāḍu*—the Pāṇḍiya Country, centring round Kanni, originally denoting the river south of the Cape Comorin in ancient times, since submerged. In the context it may denote the Goddess Mīnākṣi of Madura.

²¹ The text here and in other inscriptions viz., P. S. I. 290 and 323 and S. I. I. IV, 372; V, 431 and VIII, 394 should be rendered as '*Veñ-cinavi-ivuliyum-vēlamum-parappi*'. '*Vem-sinavudal*' means 'to fight a fierce battle'; *ivulī*—war horse, *vēlam*—elephant.

²² *Tañjaiyum-Uṇḍaiyum-śen-taḷal-koḷutti*. Tañjai,—Tanjore, and Uṇḍai—Uṇḍaiyūr in Trichinopoly, were the two earlier capitals of the Cōlas and at this time important cities in the Cōla Country.

²³ Read *Kāviyu-nilamum-kavinru-(u)kappār-iḷappa-vāviyum-ārum-āli-nir-nilan-aḷittu*. *Kāvi* and *nilam* are red and blue varieties of the water lily; *Kavin*—beautiful, blossoming; *ukappār* (*ukappa*) favourite resort; *Vāvi*, a tank or large well with banks built all round, *nir-nilam*—wet-land.

²⁴ *Kūḍamum-māmadilum-gōpuramum-āḍaraṅgum-māḍamum-māḷigaiyum-maṇḍapamum-pala-idittu*. *Kūḍam*, pavilion; *māmadil*, high ramparts; *gōpuram*, tower; *āḍaraṅgu*, theatre; *māḍam*, storied mansion; *māḷigai*, palace; *maṇḍapam*, pillared hall.

²⁵ Read '*Toḷudu-vandaḍaiyā-nirupar-taṅ-kōḍaiyar-aḷuda-kannir-āru-parappi-kaludai konḍu-uludu-kavaḍi-vicci*'. *Kavaḍi* coarse millet. The practice of ploughing with asses and sowing *Kavaḍi* in the enemy's land was an ancient one. This is the retaliation by the Pāṇḍiya for a former act by the Cōla Kulattuṅga III, See P. S. I. 163, (p. 142 above) and 166 (p. 151 above).

Who, having received into the *vél* the queens of the *Sembiyan*²⁶, seized the Cōla crown of pure gold wrought with jewels, and was pleased to give it to the *Pānan*²⁷, and in all grandeur, that cannot be described in song, performed his *Virābhisekham* in the coronation hall of the *Valavan* in *Ayirttali*, the golden enclosure of which touched the solar regions, and spread his fame²⁸, was seated enthroned in all grace, along with *Ulakamuḷududaiyāl*, his queen, on the *Virasimhāsanam*, with gracefully rising fly-whisks on either side, worshipped and attended by the royal women wearing glittering ornaments and inseparable from the valiant arms of their Kings of the northern countries famed for their elephants that trumpeted like the roaring sea and high-bred horses²⁹:

I, Tyāgañcīriya Perumāl endowed to the *Nāyanār*³⁰, who abides in Rājendra Cōlīśvaram as the Lord in Ponnamarāpati, in Puṇamalai nāḍu, as provision for the requirements for all offerings including cooked rice and other expenses during the Tyāgañcīriya Perumāl *sandhi*³¹, lands in the village of Viśi....., which I, the said Tyāgañcīriya Perumāl, gave, with oblations of water, to be *dēvadānam*³² lands, after having planted the *tiruccūlakkaḷ*³³. May this be under the protection of all *Mahēśvaras*."

Inscription No. 257.

Place:—Tirumayam Taluk—Neivāśal—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—First year after the expiry of the fourth year of the King, corresponding to 1220–21 A. D.

Language and Script:—6 lines.

Translation:—

"Hail! Prosperity! In the year after the expiry of the fourth year of Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar;

²⁶ *Sembiyan-dēviyarai-vél-perriḍa*. *Vél* or *Vēlam* was the place where women of royal rank captured in war were imprisoned. *Sembiyan* = Cōla. This reading is found only in this inscription and S. I. I. VIII, 394. The reading in others—P. S. I. 290, and 323, and S. I. I. VI, 372 and V, 431, have a different version continuing the narration viz. *Sembiyan-cinam-viriyap-poruda* etc.

²⁷ *Paim-pon-manimūḍi-parittu-pānanukku-k-koduttaruḷi*. This is again an act of retaliation for what the Cōla did. See P. S. I. 163 and 166 above.

²⁸ Read.—*Pādarum—śirappir—parudivānrōya—(m)āḍakappuriśai—Āyirattaliyil—śēra—Valavan-abhiśēka—maṇḍapattu—virābhisekam—śeydu-pukaḷ—virittu—viḷaṅgiya*. *Pādarum—śirappir*—in grandeur impossible to describe in song. The reading is taken to be *āḍakappuriśai—Āyirattali*, meaning *Āyirattali*, the then capital of the Cōlas, with golden (*āḍaka*) enclosure or rampart (*puriśai*). If the reading is *māḍakappuriśai* as in P. S. I. 290, the sense would be 'in the palace (*māḍakam*) in *Āyirattali* with rampart'. *Parudi—vānrōya*, is translated 'as touching the solar region'. Metaphorically it may mean 'while the sun (*parudi*—here the Cōla who belonged to the solar race) was declining (*vānrōya*).'
Virābhisekham—anointment as hero.

²⁹ Read.—*Maṇi-vīra-singātanattu—vaḷaṅgelu—kavari-iru—maruṅgaśaiṇṇa—kaḍalēna—muḷaṅguṁ—kari-nalliyān—vaḍapulaṇḍar—maṇi—p—puyam—piriyā—ilāṅgiḷai—arivaiyar—toḷudu—ninru—ēta—Ulakamuḷududaiyāl—ōḍum—virṇiriundu—aruḷiya*.

³⁰ *Nāyanār*—Śiva.

³¹ Read.—*Tyagañcīriya-sandi-tiruppadimārru—uḷḷittu—vēṇḍum—nivandaṅgaḷukku*.

³² *Dēvadānam*—a class of *eleemosynary* tenure denoting land given to 'Śiva temples'.

³³ *Tiruccūlakkaḷ*—boundary stones stamped with trident marks (*śūlam*) to denote lands belonging to a Śiva temple.

Whereas, the lands that I, Gàngéyan, also called Kaṇḍan Udaiyañjeydàn¹, assigned to Céra-Sékharan, also called Tiruśiramalaḡiyàn of Tiruvàlavay residing in Niyamam, as *jivitam* tenure² in Nelvàyil village are:—the Śivallavan Mukkāṇi³ nilam measuring two *más*⁴ and a half, the Pàdi-nañjai nilam⁵ measuring two *más* and a half, the Vémbódu-śey nilam⁶ measuring three *kānis*⁷—*jivitam* tenure amounting to six *más* and one *kāni*⁸ in addition to the Viràlvàn vayakkal lands measuring three *kānis*, the Itti-nañjai nilam⁹ measuring three *kānis*, Tilaiavaravum-tuḡaval measuring one *kāni*, Ponni-nedūṅgaṇ nilam, which belonged to Taniyan Perṛàn, measuring one *má*, the Viràl-puraḡi¹⁰ nilam in Māṅkombuvayal, measuring one *má* and the Śàttan-vayakkal nilam measuring one *má*—*jivitam* tenure totalling in all ten *más* and half a *kāni*.

I, hereby, exempt these lands, from the obligation of *kaḡamai*, *accuvari*, *ponvari*, *śilvari*, *peruvari*, *veṡṡi*, *muṡṡavàḡ*, *eccóru*, *kúṛṛariśi*, and other *iṛai*, *kuḡimai* and *antaráyam*¹¹ taxes of whatever kind, payable to me, and assigned these lands, stipulating that he shall pay to the *Náyanár* of Tiruvagattisvaram in Nelvàyil, as a provision for the offerings of cooked rice and other articles and requirements of the service, from three *más* and one *kāni* of the lands, as measured by the *kuḡitaṅgikkól*, a *kadami* at the rate of two *kalams* of paddy for every *má* of land from the major harvest¹² after due estimation of the crop¹³, one half of this rate from the harvest of lands under '*āḡikkuruvai* and *appaśikkuruvai*'¹⁴, one fourth of this rate from the harvest of lands under *tinai*, *eḡḡu* and *varagu*¹⁵ and that he shall collect his share in accordance with the rate¹⁶ prevailing in the lands of Taniyan Perṛàn.

This is to come into force from the month of *Āḡi*, in the year after the expiry of the fourth year Śri Sundara Paṇḡiya Dévar, and to continue for so long as the moon and sun endure.

This is the writing of Gàngéyan. May this be protected by all *Māhészvaras*."

¹ The Gàngéyaráyar chieftains had their seat in Niyamam on the Ténáru on the southern borders of the State.

² *Jivitam*—maintenance grant in lieu of salary. "The most common method of remunerating officials (or military retainers) was that of assigning to each according to his status a certain extent of land which he held as *jivitam* and regular cash payments from the public treasury were practically unknown" Prof. K. A. N. Sastri, *Colas*, II, i, p. 241.

³ Śivallavan—Tamil for Śri Vallabha; *Mukkāṇi* a sect among the Brahmuns who wear a tuft of hair in front of their heads.

⁴ *Má*, $\frac{1}{80}$ of a *Véli*.

⁵ *Pādi-nañjai-nilam*—probably plot of land half of which was wet-land.

⁶ *Vémbódu-śey*—the land that extended from the *Vémbu* or *Nim* trees.

⁷ *Kāni*— $\frac{1}{80}$ of a *Véli*.

⁸ *Aru-má-k-kāni*— $\frac{5}{16}$ *Véli*.

⁹ *Itti-nañjai*—Wet-land with the *Itti* or *Nux-vomica* trees.

¹⁰ *Viràl-puraḡi*—lands where the *Viràl* fish sported.

¹¹ For meanings of these taxes see note 6 under P. S. I. 245 above.

¹² *Perum-pú*—The annual crop, or long duration crop, harvested in *Tai* and *Masi* (Jan. to March).

¹³ *Puḡḡi-pukka-nilam*—the official estimation of the yield before the harvest.

¹⁴ *Āḡik-Kuruvai*, and *Appaśik-Kuruvai*—the *Kuruvai* or short duration paddy harvested in the months of *Āḡi* and *Arpaśi*.

¹⁵ *Tinai*—Italian millet, *Setaria italica*: *Eḡḡu*—the gingelly or *Sesamum*: *Varagu*—*Paspalum scrobiculatum*.

¹⁶ *Viḡukkāḡu*.

Inscription No. 258.

Place:—Tirumayyam Taluk—Neivāśal—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—The year after the expiry of the fifth year, month of *Karṇāḍakam*¹, 8th, Sunday, corresponding to Sunday, 4th July 1221 A. D.

Language and Script:—Tamil, first 11 lines extant, 8–11 mutilated and the rest much damaged.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*², we, the *ūróm*³ constituting the *ūr*⁴ of Nelvāyil in Kalvāyil nāḍu of Kēraḷaśiṅgavaḷa nāḍu hereby conveyed to the *Nāyanār* who abides in Tiruvagattīśvaram, on this Sunday, the 8th day in the month of *Karṇāḍakam*, after having received in full the amount that we agreed upon, the right of irrigation from the *periyamaḍai*⁵ of the Nelvāyil Periyakūḷam tank for the duration of seven *nāḷigais*⁶, which was a *muttu-murai*⁷, and which we held as *ūrppodu*⁸, and agreed that the.....
.....which are *dēvadānam*⁹ lands shall be irrigated with this water.....”

Inscription No. 259.

Place:—Tirumayyam Taluk—Neivāśal—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar ‘who was pleased to take *Śónāḍu*’¹, Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—First year after the expiry of the fifth year of the King, month of *Tulām*², Friday—11th, corresponding to Friday, 8th October, 1221 A. D.

Language and Script:—Tamil—21 lines—slightly damaged.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónāḍu*; the following is the agreement drawn up in favour of the *Nāyanār*³ who abides the Tiruvagattīśvaram in Nelvāyil of Kalvāyil nāḍu in

¹ *Karṇāḍakam* = *Āḍi*, the fourth month of the Tamil calendar.

² *Śónāḍu*—*Cōḷa-nāḍu*.

³ *Ūróm*—members of the village assembly.

⁴ *Ūr*—the village assembly.

⁵ *Periyamaḍai*—Major sluice.

⁶ *Nāḷigai*—a duration of 2½ hours.

⁷ *Muttumurai*—a turn in irrigation kept in reserve for use during emergencies.

⁸ *Ūrppodu*—Right held in common by the entire village, through its assembly.

⁹ *Dēvadānam*—Lands assigned as a gift to temples.

¹ *Śónāḍu*—*Cōḷa* Country.

² *Tulām* or *Arpaśi* or *Aippaśi*—the seventh month of the Tamil Calendar.

³ *Nāyanār*—Lord Śiva.

Keralasingavaḷa nāḍu, by the *úróm*⁴ constituting the *úr*⁵ of Śíráttakkudi of this *nāḍu*, on Friday the 11th of the month of *Tulám*.

Whereas, the right to irrigate for the whole day with the water issuing from the larger sluice, smaller sluice and the last sluice⁶ of the tank belongs to us from former times, it is hereby agreed that the priority in the turn for irrigation should be that of the *Náyanár*⁷ and that, out of the 60 *nāligas*⁸ of the day, the water shall irrigate for 12 *nāligas* in the first turn daily all lands which are classed as *dévaḍānam* in different parts within the bounds of this village¹⁰.

Having sold this water right, amounting to one in five, and the fishing right therein, also amounting to one in five, for the price fixed and declared after common consent amongst us, and having received the amount in full¹¹, we, hereby, agree to take upon ourselves the payment of *irai*, *kudimai*, *eccoru*¹² and all taxes on land, produce and water of other kinds and all payments, that may be apportioned or settled hereafter¹³, payable into the King's treasury¹⁴ and the treasury of the palace of the *Élakattár*¹⁵, and pay them in due course ourselves.

In this manner we, the *úróm* constituting the *úr*, inscribed this conveyance on behalf of *Caṇḍésvara*¹⁶.

May this be protected by all *Máhésvaras*. I, Tiruppúvaṇa Ācāryan, also called Uyyavandān Kaṇḍisvaramuḍaiyaṇ, the *śilpácāryan*¹⁷ of the temple of this *Náyanár*, inscribed this on stone. This is my writing."

Inscription No. 260.

Place:—Tirumayam Taluk—Neivasal Agastisvara temple—Central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—King Maṇavarman, also called Tribhuvanaçcakravartikaḷ Śri Vira Sundara Pāṇḍiya Dévar, who was pleased to take *Cólanāḍu*. Maṇavarman Sundara Pāṇḍiya I, accn. 1216 A.D.

Date:—The year after the expiry of the fifth year of the King; month of *Iṣaba* (*Rṣabha*), Monday 22nd, when the Moon was in conjunction with the asterism *Punarpuṣam*—corresponding to Monday, 16th May, 1222 A. D.

Language and Script:—Tamil, 28 lines.

⁴ *Uróm*—members of the the village assembly.

⁵ *Úr*—village assembly.

⁶ *Periyamaḍai*, *Śirumaḍi* and *Kaḍai*.

⁷ *Náyanár*—Śiva in the temple, as the holder of lands in the village.

⁸ *Nāligai*—The duration of a day from sun-rise to sun-rise is divided into 60 *nāligais*—30 for the day-light hours and 30 for the night. One hour corresponds to 2½ *nāligais*.

⁹ *Dévaḍānam*—land given as free-gift to the temple.

¹⁰ *Ivvūril-vaḷaiyil-śūrrilum-uḷḷa-dévaḍāna-māna-nilāṅgaḷ-ellāttukku-páyaḍākaḇum*.

¹¹ *Añjilonṟum-mīnil-añjilonṟum-emmil-ísainda-vilai-p-poruḷukku-vilai-kūri-viṟru-poruḷ-ara-k-konḍu*.

¹² *Irāi*—government taxes; *kudimai*, tenancy taxes; *eccoru*, rice to be given to the village artisans.

¹³ *Ívana-vakaivina-eppérpaḷḷanavum*.

¹⁴ *Irāśa* (*Rāja*)-*Kóyir-ramat-tilum*.

¹⁵ *Élakattár-Kóyir-ramattilum*. *Élakattár*, the chiefs of *Élakam*. For *Élakam* see P.S.I. 166, p. 141, foot-note 62; p. 150, foot-note 62.

¹⁶ *Caṇḍésvarevilaiyāka*. *Caṇḍésvara* was considered to be the seneschal of Śiva, and all sale transactions were done on his behalf.

¹⁷ *Śilpácāryan*—master-sculptor and architect.

Translation :—

“Hail! Prosperity! In the year after the expiry of the fifth year of Tribhuvanaccakravartika! Śrī Vīra Sundara Pāṇḍiya Dévar, who was pleased to take *Cólanādu*, also called Kó-Māravarmān, on Monday the twenty-second day of the month of *Iṣaba*¹, when the Moon was in conjunction with the asterism *Punarpuṣam*², I, Kalvāyil Nāḍālvān, also called Kāṇḍan Āludaiyān³ hereby ordained as follows :—

Whereas Kúttan Tillai Nāyakan, native of Veṇṇainallūr⁴ and a merchant in Kālaiyarkālapperunderu⁵, got the lands within the limits of Vaṇḍāṅkuḍi and in its environs⁶ conveyed to him as *Kārāṅkiḷamai*⁷ from the Kaḷḷars of Vaṇḍāṅkuḍi, known as the Tiruttiyūr Muṭṭattār⁸; in lieu of *īrai*, *kuḍimai*, *antarāyam*, *nāḍenṇavari*, *vāramarakkalam*, *kaṇakkappēru* and other *sillāyam* and *kaḍamai*⁹ dues customary thereon, he shall pay to the *Nāyanār*¹⁰, who abides in *Tiruvagattiśvaram* in Nelvāyil, from every *mā* of land, as measured by the *Kól-kuditāṅgi*¹¹, and after due estimation of the crop, the following¹² :—From the *pacānabhogam*¹³, including sugarcane, at the rate of two *kalam*s¹⁴ of paddy and a quarter *tiramam* towards *antarāyam* for every *mā* of land. From the *Āḍikkuruvai* and *Arpaśi-k-kuruvai*¹⁵ crop at the rate of one *kalam* of paddy and one-eighth *tiramam* towards *antarāyam* for every *mā* of land. From the gingelly, *tinai*¹⁷, and *varagu*¹⁸ crop at the rate of one *tūni* and one *padakku* of paddy¹⁹ and one-sixteenth *tiramam* towards *antarāyam* for every *mā* of land.

When paying these taxes, the quantities of the paddy shall be measured by the *Kaḍamai-k-kāl*²⁰ of Kalvāyilnāḍu, and the *tiramam* are to be paid in pieces of five²¹.

¹ This is the first inscription with the title ‘Vīra’ before the name Sundara Pāṇḍiya.

² *Iṣaba*—*Rṣabha* or *Vaikāśi*, the second month of the Tamil Calendar. *Punarpuṣam* is *Punarvasu* the 7th *nakṣatra* (asterism) of the Indian calendar.

³ The chief of Kalvāyil.

⁴ Veṇṇainallūr in the modern Tanjore district or Tiruveṇṇainallūr in South Arcot district?

⁵ Kālaiyārkovil in Ramnad district.

⁶ *Valaiyir-sūru-murukkum*.

⁷ *Kārāṅkiḷamai*—tenure with hereditary rights of cultivation and ownership.

⁸ Tiruttiyūr-muṭṭattār may mean the members of the town-ship (*muṭṭam*) of Tiruttiyūr. *Muṭṭam* is the Tamil name of the famous Vaiṣṇava shrine and village Śrī Muṣṇam in Paṇṇiyūr naḍu, South Arcot.

⁹ *īrai*—government tax; *kuḍimai*: tenancy dues; *antarāyam*: tax collected by the local administrative body—*sabhā* or *ūr*; *nāḍenṇavari*: tax collected by the *nāḍu*—district assembly; *vāramarakkalam*: the meaning of this term is not clear; *kaṇakkappēru*: the contribution towards the remuneration of the *Kaṇakkan* or village accountant; *sillāyam*: minor cesses; *kaḍamai*: taxes in general.

¹⁰ *Śiva*.

¹¹ *Kól kuditāṅgi*—a measuring rod used as the standard of linear measure.

¹² *Puḷḷi-pukka*.

¹³ *Pacānabhogam*—major crop of the year, i. e., harvest of the *pacān*, (*śambā*) or long duration paddy.

¹⁴ *Kalam*: a grain measure = 96 measures.

¹⁵ *Tiramam*—drachma.

¹⁶ *Āḍikkuruvai* and *Arpaśi-k-kuruvai*—*Kuruvai* or short duration varieties of paddy harvested in the months of *Āḍi* and *Arpaśi*, the fourth and the seventh months of the Tamil calendar.

¹⁷ *Tinai*—Italian millet—*Setaria italica*;

¹⁸ *Varagu*—the coarse millet, *Paspalum Scrobiculatum*.

¹⁹ *Tūni*=32 measures; *padakku*=16 measures.

²⁰ *Kaḍamai-k-kāl*—the standard measure of capacity (*kāl*) used for measuring out the grain paid as *kaḍamai*—the revenue standard in vogue in the district of Kalvāyilnāḍu.

²¹ *Tiramam-añju-mēni-iruppadākavum*.

Having received the *karpúravilai*²² from him, (for this conveyance and exemption) I, Kalvâyil Nàḍàlvàn, also called Kaṇḍan Aḷuḍaiyàn, agreed that this shall continue thus, in favour of Kúttan Tillainàayakan, native of Venṇainallúr, for so long as the Moon and Sun endure. May this be under the protection of all *Máhéśvaras*''.

Inscription No. 261.

Place :—Tirumayam Taluk—Neivàsal—Agastíśvara temple—Central shrine—on the south wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*¹—Màṇavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—The year after the expiry of the fifth year of the King.

Language and Script :—Tamil, 24 lines.

Translation :—

“In the year after the 5th year of Tribhuvanaccakravartikaḷ Śrī Sundara Pàṇḍiya Dévar¹, who was pleased to take *Śónáḍu*¹ :

Endowment to the *Náyanár* who abides in *Tiruvagattíśvaram*² in Nelvâyil of Kalvâyilnàḍu, in Kéraḷaśingavaḷanàḍu :

Whereas, I, Kalvâyil Nàḍàlvàn, also called Kaṇḍan Aḷuḍaiyàn³, bought from yourselves, viz., Púvankéraḷan and co-parceners, severally, the following lands—Nambiyan vayakkal, Vaḍakkal Ukavai in Valavayakkal⁴, Naḍuvil Tuḍaval in Nilañjadiran Vayakkal⁵ among the Nelvâyil lands, the eastern *varavai* in the southern part of Piràntakan vayakkal among the Nakkanéri lands⁶, and one in three shares of the well in Viṇṇakanvayakkal, in all lands amounting to one *má* as measured by the *Kól-kuḍitāngi*⁷, which has become ours by purchase from you all severally.

I, Kalvâyil Nàḍàlvàn, after having got it reconveyed to him (Púvaṇ Kéraḷan) for the payment of *karpúravilai* gave it to the above-said person as *káni*⁸ so as to provide for the maintenance of a lamp to be kept alight for ever for this *Náyanár* stipulating that he shall, in lieu of taxes including *kaḍamai* and *antaráyam* thereon, supply, from the lands after due

²² *Karpúravilai*—value paid as the price for temple lands and in commutation of the taxes thereon.

¹ *Śónáḍu*—Cóla country.

² *Náyanár*—Śiva ; Tiruvagattíśvaram—Śrī Agastíśvaram.

³ The same chief who figures in P. S. I. 260.

⁴ Vala-vayakkal—the land named after the Valaiyar.

⁵ Nílan-Śadiran.

⁶ Read—*Piràntakanvayakkalil-ten-kúṇṇil-kiḷ-varavaiyum*. *Varavai*—a plot of land.

⁷ *Kól-kuḍitāngi* or *kuḍi-tāngikkól*—a rod of linear measure used as a standard for land measurements.

⁸ The transaction seems to be this. The chief paid to the parties the entire land value, and since the intention was an endowment by him, the lands became the property of the God as soon as the conveyance was over. As the lands were to be re-vested as *káni* in the same parties, a nominal value in commutation of the price and taxes payable for temple lands (*Karpúravilai*) was paid by the parties, who took over the cultivation and tenancy of the endowment, agreeing to supply the stipulated quantity of paddy for the maintenance of a lamp which was the ultimate object of endowment.

estimation of the crop⁹, two *kalams* each from the *Kuruvai* and *Perumpū* harvests from every *mā* of land, do so every half year¹⁰ and pay this paddy in terms of the *kaḍamaikkāl*¹¹, and inscribed this on stone thus on behalf of Pūvankeraḷan and cō-parceners. May this be protected by all Māhēsvaras.”

Inscription No. 262.

Place:—Tirumayam Taluk—Neivāsal—Agastīsvara temple—central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Sri Vīra Sundara Pāṇḍiya Dévar who was pleased to give back *Cōḷanāḍu*¹, also called King Māṟavaṟman—Māṟavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—The year after the expiry of the fifth year of the King—month of *Tulām*, on the eighteenth day, corresponding to 1221—22 A. D.

Language and Script:—Tamil—16 lines, damaged.

Translation:—

“Hail! Prosperity! In the year after the expiry of the fifth year of Tribhuvanaccakravartikaḷ Sri Vīra Sundara Pāṇḍiya Dévar, also called Kō-Māṟavarman, who was pleased to restore *Cōḷanāḍu*¹, on the eighteenth day of the month of *Tulām*²:

Whereas, I, Kalvāyil Nāḍāḷvan also called Kaṇḍan Aḷudaiyaṅ³, effected, in favour of Kūttan Ambalanāthan of Veṇṇainallur, a merchant in Kāḷaiyar-Kalapperunderu⁴, the conveyance of lands in Kaṇḍadēvanallūr in the eastern part of Kalvāyilnāḍu from their erstwhile owners, Nak(kān)..... residing in Śirattākkudi, Periyān Sambandan residing in Nelvāyil, Nakkan Periyān of Nelvāyil, and Nakkan Nel.....after having had the sale deed written in their own hand, the boundaries of the said Kaṇḍadevanallūr being—eastern boundary to the west of the western limits of Sētāppallavaraiyan *kuḍikkāḍu*⁵, southern boundary to the north of the high-way to Puṟakuḍi and north of the dam⁶ in Nallārkuḷam which.....; western boundary to the east of the eastern

⁹ *Puḷḷi-pukka-nilattukku*—The estimation of the yield (*Puḷḷi*) was a necessary precedent to the assessment of the rates.

¹⁰ *Kuruvai* is the short duration paddy or summer crop, while *Perumpū*—the major harvest is the raincrop or long duration paddy. Hence the stipulation for half yearly payments.

¹¹ *Kaḍamaikkāl*—the standard grain measure used in paying revenue (*kaḍamai*).

¹ *Cōḷa-nāḍu-valāṅgi-aruḷiya* is the title assumed by Sundara Pāṇḍiya after he restored the conquered Cōḷa territory to the Cōḷa King, and this is the first Inscription in the State, (6th year) that mentions this title, while the inscription dated in the 5th year, from Ponnamarāvati (P.S.I. 256) relates, in the prasasti part, to his campaigns in the Cōḷa country and his anointment as hero in the coronation hall in Āyirattāḷi (Muḍikonḍa Cōḷapuram), the Cōḷa capital. The *prasasti* contained in P. S. I. 290, dated in the 14th year and others from outside, relate to the fact, that after his expedition into the Cōḷa country as far north as Chidambaram, the Pāṇḍiya while staying in his palace in Ponnamarāvati, sent for his vanquished enemy, saying he would restore his country and crown to him, and on the Cōḷa King coming with his son and prostrating himself before the throne, restored to him his title, crown and country.

² *Tulām*—*Arpaśi* or *Aippaśi*, the seventh month of the Tamil calendar.

³ The same chief who figures in P. S. I. 260 and 261.

⁴ The same merchant who makes another endowment to the temple in P. S. I. 260.

⁵ *Kuḍikkāḍu*—hamlet.

⁶ *Ediraṇai*.

fence of Mañjan-nallur-Neḍumpuñjai⁷, and northern boundary to the south of the southern fence of Munaiyadaraiyan-puñjai⁸ and south of the northern limits of the waterspread⁹ of Periyànkulam ;

Having effected by their own hand, the sale of the lands, tanks, sluices,....., I hereby stipulate that in lieu of *irai*, *kuḍimai*, *antarāyam*, *vetṭi*, *mutṭāval*.....*kanakkappēru* and taxes and cesses of whatever other description¹⁰ arising from this village, they shall pay, as an endowment¹¹ to *Tiruvagattīśvaramuḍaiyār*¹² of Nelvāyil in Kalvāyilnāḍu, for every *mā* of land as measured by the *Kōl-kuḍitāṅgi*¹³ after due estimation of the harvest¹⁴, two *kalam*s of paddy according to the *Kaḍamaikkāl* of this nāḍu¹⁵, and a quarter *tiramam*¹⁶ (from the major harvest), one *kalam* of paddy, and one-eighth *tiramam* for every *mā* from the *Āḍikkuruvai* and *Arpaśikkuruvai*¹⁷ harvest,.....
.....(and one-sixteenth)
tiramam.....¹⁸

Stipulating that this shall continue so for so long as the Moon and Sun endure, I Kalvāyil Nāḍālvān, also called Kaṇḍan Āḷuḍaiyān, gave this as *kāni*¹⁹ on behalf of Kūttan Ambalanāthan after receiving the *Karpūravilai*²⁰.....paddy
lands which are old *dēvadānam* lands.....”

Inscription No. 263.

Place:—Tirumayam Taluk—Péraiyr—Nàgànāthasvāmi temple—central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Só-nāḍu*, also called King Māṇavarman—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—In the year after the expiry of the fifth year of the King, corresponding to 1221–22 A. D.

Language and Script:—Tamil, 23 lines, damaged.

⁷ *Neḍum-puñjai*—extensive dry-lands.

⁸ *Puñjai*—dry lands.

⁹ *Kuḷāṅkōvai*.

¹⁰ *Irāi*, royal tax, payable to the King's Government; *Kuḍimai*: tenancy tax; *Antarāyam*: taxes levied by the local body; *Vetṭi*: free food for labourers on public works; *Mutṭāval*: free labour supplied for public works; *Kanakkappēru*: the contribution towards the remuneration of the village accountant.

¹¹ For the nature of the transaction see note 8 on p. 233.

¹² The Lord who abides in Tiruvagattīśvaram—Agastīśvaram temple.

¹³ *Kōl-kuḍitāṅgi*—the standard rod of linear measure, for measuring lands.

¹⁴ *Puḷḷi-pukka*—*Puḷḷi*—estimate of the standing crop at the time of harvest. Full dues were levied only when the harvest was full, and concessions were allowed if the harvest was below normal.

¹⁵ *Kaḍamaikkāl*—the grain measure used as a standard for revenue payment in the *nāḍu*.

¹⁶ *Tiramam*—Drachma.

¹⁷ *Āḍik-kuruvai*, *Arpaśik-kuruvai*—the *Kuruvai* or short duration varieties of paddy harvested in the months of *Āḍi* and *Arpaśi*.

¹⁸ Probably what is defaced here refers to the rates relating to harvest of other pulse crops. See P. S. I. 260.

¹⁹ *Kāni*—rights of cultivation and tenancy.

²⁰ *Karpūravilai*—value paid as price for temple lands and in commutation of the taxes thereon.

Translation :—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called Kó-Màṛavarman: in order to provide for the various daily services and offerings, including offerings of cooked rice, to the *Tirukkāmakóṭṭa Nácciyār*, consort of the *Nāyanār* who abides in *Tirunāgiśvaram* as the Lord of Péraiyr, a *devadāna* and *brahmadēya*¹ village in Virudarāja-bhayaṅkara vaḷanāḍu, also called Kānanāḍu, I, Adalaiyúrnāḍaḷvan, also called.....(ve)nṛimuḍi vaḷaṅgum²....., hereby made over, with due oblations of water, the *kaḍamai*³ taxes and *elvais* levied by the *nāḍu*⁴ on Ilakanallúr⁵ on the course of the Ténaru in Adalaiyúrnāḍu, which income shall be entered in the accounts of the *Kanmigal*⁶, as also the proceeds of all other kinds therefrom including *paccai*⁷ as provision for the said endowment, to continue for so long as the Moon and Sun endure.

Stipulating that the *Dévakānmigal* and those who hold the office of *Śrī Māhēśvarakkaṅkāni*⁸ shall themselves supervise the cultivation, estimate the crop⁹ in this village, and receive their usual share through their own tax-collectors¹⁰, I, Adailaiyur Nāḍaḷvan had this inscribed on stone, and set my hand hereunto. This is the signature of Aḷavandān-Nātūṅgarāyan¹¹. May this be protected by all Māhēśvaras.”

Inscription 264.

Place :—Tirumayam Taluk—Péraiyr—Nāganāthasvāmi temple—central shrine—on the west wall.

Dynasty and King :—Paṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called King Māṛavarman—Māṛavarman Sundara Paṇḍiya I, accn. 1216 A. D.

Date :—The year after the expiry of the fifth year of the King, corresponding to 1221–22 A. D.

Language and Script :—Tamil 23 lines damaged.

Translation :—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śónāḍu* also called King Māṛavarman: in order to provide for the

¹ *Dēvadāna*—*Brahmadēya*—a village, the lands in which were both gifts to the temple and the Brahmins—a class of eleemosynary tenure.

² The title of the chief ‘Venṛi-muḍivaḷaṅgum’ is borne after that of the Paṇḍiya King who conquered the Cōla (*venṛi*) and restored to him to the crown (*muḍivaḷaṅgum*).

³ *Kaḍamai*—revenue, tax to be paid to government.

⁴ *Nāḍenṛa-elavaikal*—taxes, cesses, and octroi duties levied by the *nāḍu* or district administrative body.

⁵ Ilakanallúr is the reading in the Text of both this and in the next inscription, while ‘Vaikanallúr’ in the Chronological List.

⁶ *Kanmigal*—*kanakkāṭṭi*. *Kanmigal*, the trustees of the temple.

⁷ *Paccai* = tribute, compensation, return, surplus, or profit.

⁸ *Dévakānmigal*, temple trustees, *Śrī Māhēśvara-kaṅkāni-seyvār*, those who supervise, the conduct of temple service and worship, and the accounts of the temple.

⁹ *Payir-pārttu*.

¹⁰ *Taṅgal-taravin-paḍi: taravu*—tax-collection.

¹¹ The name of the scribe.

various daily services and offerings, including offerings of cooked rice, to the *Tirukkámakkóṭṭa Nácciyár*, consort of the *Náyanár*, who abides in *Tirunáḡiśvaram* as the Lord of Péraiýúr, a *dévaḡána* and *brahmadéya*¹ village in Virudaràjabhayañkaravaḡanaḡu, also called Kànanàḡu, I, Kalvàyil Nàḡaḡvàn, also called Kaḡḡan Àvudaiyan², hereby made over, with due oblations of water, the *kaḡamai*³ taxes, and *elavais* levied by the *nàḡu*⁴ on Ilakanallúr⁵ on the course of the Ténàḡu in Adalaiyúr nàḡu, which income shall be entered in the accounts of the *Kanmigal*⁶, as also the proceeds of all other kinds therefrom, including *paccai*⁷, as provision for the said endowment to continue for so long as the Moon and Sun endure.

Stipulating that the *Dévakannigal* and those who hold the office of *Śrī Māhészvara-k-kaḡkāni*⁸ shall themselves supervise the cultivation, estimate the crop⁹ and receive their usual share through their own tax-collectors¹⁰, I, Kalvàyil Nàḡaḡvàn, also called Kaḡḡan Àḡudaiyàn had this inscribed on stone, and set my hand thus. This is the signature of Èḡaka-cakravarti Àḡaḡiyanàḡakavélàn¹¹. May this be under the protection of all Māhészvaras".

Inscription No. 265.

Place:—Tirumayam Taluk—Neivàsal—Agastíšvara temple—Central shrine—on the western wall.

Dynasty and King:—Pàḡḡiya—Second Empire—Tribhuvanaccakravartikal Śrī Vira Sundara Pàḡḡiya Dévar¹ who was pleased to take *Śónàḡu*², also called King Māḡavarman—Māḡavarman Sundara Pàḡḡiya I, accn. 1216 A. D.

Date:—Seventh year of the King, month of *Kaḡkaḡakam*³, twenty-third, Tuesday, when the moon was in conjunction with the asterism *Aniḡam*⁴—corresponding to Tuesday, July 19th, 1222 A. D.⁵

Language and Script:—Tamil—19 lines.

Translation:—

"Hail! Prosperity! In the seventh year of Tribhuvanaccakravartikal Śrī Vira Sundara Pàḡḡiya Dévar, also called Kó-Māḡavarman, who was pleased to restore *Śónàḡu*, on Tuesday, the twenty-third of the month of *Kaḡkaḡakam* when the moon was in conjunction with the asterism *Aniḡam*:

Whereas, I, Kalvàyil Nàḡaḡvàn, also called Kaḡḡan Àḡudaiyàn⁶ effected in favour of Periyàḡvàn Àdinathan, native of Nallúr and a merchant in Kàlaiyur Kàlapperunderu⁷ and on behalf of the residents of Kìḡvakai

¹ See note 1 under Ins. 263 above.

² Though the date, wording, and contents of this Inscription are the same as No. 263, above, the chief is a different person. Probably Adalaiyúr Nàḡaḡvàn of Ins. 263, and Kalvàyil Nàḡaḡvàn of this inscription, were in administrative charge of the *nàḡu*, and thus issued separate orders ratifying the endowment of the same village to the temple.

³⁻¹⁰ See note 3—10 of Ins. 263 above.

¹¹ The scribe who wrote and attested this document is also different from the one in Ins. 263.

¹ Title Vira Sundara as in P. S. I. 262 above.

² *Śónàḡu*—short for Còḡa-nàḡu—Còḡa country.

³ *Kaḡkaḡakam* or *Àḡi*—the fourth month of the calendar.

⁴ *Aniḡam*—*Anuḡam* or *Anuràḡha*.

⁵ On 19th July 1222 A. D.—23rd Karkataka, the lunar conjunction with *Anuràḡha* ended at 38 of the day after sun rise.

⁶ The same chief who figures in previous inscriptions P. S. I. 260 to 264.

⁷ *Kàlaiyarkàlapperunderu*—Kàlaiyàrkovil in Ramnad district—which was then a mercantile centre (Perunderu).

Pullamaṅgalam⁸ the conveyance of lands to be *Kārāṅkiḷamai*⁹ including the Alavayal Kuḍikkāḍu lands, the Kaḷiyappaṇṇai lands, the tanks and sluices and everything else on the environs thereof, within their four main boundaries;

In lieu of the *irai*, *kuḍimai*, *antarāyam*, *nādenṇavan*, *vāramarakkalam*, *kaṇakkappéru*¹⁰ and other taxes¹¹ and *sillāyam*¹² of diverse kind, arising therefrom, it is hereby stipulated that he shall pay as dues to the *Nāyanār* who abides in *Tiruvagattisvaram* in *Nelvāyil*¹³ for every *mā* of land, as measured by the *Kōl-kuḍi-tāṅgi*¹⁴ after due estimation of the crop¹⁵ from the *pacānabhogam*¹⁶, including sugarcane harvest, at the rate of two *kalam*s¹⁷ of paddy measured by the *kaḍaimakkāl*¹⁸ of *Kalvāyilnāḍu*, and one-fourth *tiramam*¹⁹ in pieces of five²⁰; from the *āḍikkuruvai* and *arpikaikkuruvai*²¹ harvest at the rate of one *kalam* of paddy, and one-eighth *tiramam*, and from the *gingelly*²², *tinai*²³ and *varagu*²⁴ harvests at the rate of one *tūni* and one *padakku*²⁵ and one-sixteenth *tiramam*.

Declaring that these lands, which were acquired by the payment of *kaṇpuravilai*²⁶, and which were got as *kāni*²⁷ from the residents of Pullamangalam, shall be enjoyed as *kārāṅkiḷamai* for so long as the moon and sun endure. I, *Kalvāyil Nāḍālvān*, also called *Kaṇḍan Aluḍaiyān*, effected this conveyance in favour of *Periyālvān Adinathan*, native of *Nallūr*. May this be under the protection of all *Māhēsvaras*."

Inscription No. 266.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—second *gōpuram* entrance—on the wall to the left.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

⁸ *Kiḷvakai-p*—Pullamangalam—Eastern Pullamaṅgalam now Pillamangalam.

⁹ *Kārāṅkiḷamai*—tenure with hereditary rights of cultivation and ownership.

¹⁰ *Irai*—royal tax payable to Government, *Kuḍimai*—tenancy tax, *antarāyam*—taxes levied by the local body; *Nādenṇavari*—taxes levied by the *nāḍu* or district assembly; *Vāra marakkalam*—the measured quantity of grain paid as *vāram* or the land-owner's share (?); *Kaṇakkappéru*—the contribution to be paid to the *kaṇakkan* or village accountant.

¹¹ *Palavari*.

¹² *Sil-āyam*—minor cesses and octroi duties.

¹³ *Nelvāyil*—the old name of *Neivāśal*.

¹⁴ *Kōl-kuḍi-tāṅgi*—the standard rod of linear measure.

¹⁵ *Puḷḷi-pukka-nilattukku*—the rates were payable after estimating the crop on the land and concessions were shown when the yield was below normal.

¹⁶ *Pacānabhogam*—the *Pacān* or major harvest of long duration paddy (*śambā*).

¹⁷ *Kalam*—a grain measure = 96 *nāḷis* or measures.

¹⁸ *Kaḍamaikkāl*—the grain measure accepted as standard in payment of revenue.

¹⁹ *Tiramam*—drachma.

²⁰ *Añjūméni*.

²¹ *Āḍikkuruvai* and *Arpikaikkuruvai*—the *kuruvai* or short-duration paddy harvested in the months of *Āḍi* and *Arpaśi* the fourth and seventh months of the Tamil Calendar.

²² *El*—(*Sesamum indicum*).

²³ *Tinai*—*Setaria italica*,—the Italian millet.

²⁴ *Varagu*—*Paspalum scrobiculatum*—the coarse millet.

²⁵ *Tūni* and *Padakku*—grain measures = 48 measures.

²⁶ *Kaṇpuravilai*—price paid for cultivation rights on temple lands and in commutation of the taxes thereon.

²⁷ *Kāni*—rights of cultivation.

Date:—Seventh year of the King, month of *Vṛścikam*, seventh day (*saptami*) of the dark fortnight (*Aparapakṣa*), Friday when the moon was in conjunction with the asterism *Púṣam*, corresponding to Friday, 23rd October, 1222 A. D.

Language and Script:—Tamil—18 long lines.

Translation:—

“Hail! Prosperity! In the 7th year of Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar, on Friday, the seventh day of the dark fortnight in the month of *Vṛścikam*¹, when the moon was in conjunction with the asterism *Púṣam*.

Whereas, Cōḷadivākara Múvëndavélān, also called Dévan Kilavan, of Kàraiyr, in South Kónāḍu, was in search of land suitable for raising a *Tiruttoppu*² to be endowed to the *Náyanár* who abides in Tirunalakkunṇam³. We, the *Náttóm*⁴ of Kaḍalaḍaiyāḍilaṅgaikoṇḍa Cōḷa vaḷa nāḍu, also called *Kónāḍu* and the *Dánattóm*⁵ of the temple of the Lord, the *Náyanár* of Tirunalakkunṇam, by the grace of and acting on behalf of the Ādi Caṇḍésvara Dévar⁶ in the temple of the *Náyanár* of Tirunalakkunṇam in Kunṛiṣuṇnāḍu of Kaḍalaḍaiyāḍilaṅgaikoṇḍa Cōḷa vaḷa nāḍu, agreed to convey as *Caṇḍésvaravilai*⁷, the dry lands on the north bank of the Vellāṟu among the *tirunamattukkāṇi*⁸ lands of the *Náyanár* if he would raise the *tiruttoppu* in it, of which lands that we got conveyed the four main boundaries are:—Eastern boundary; to the west of a line three *Kóls* away by the sixteenfoot *Kól*⁹, to the west of the *Tiruccúla Dévar*¹⁰ formerly installed and consecrated, southern boundary; to the north of the bank of the Vellāṟu; western boundary; to the east of the *tirunandavanam*¹¹ of this *Náyanár*; and northern boundary; to the south of the *tiruccúlakkal* that we installed and consecrated on the eastern corner, and the fence that was put up on the southern limits of the dry land.

The extent of the lands included within the four main boundaries thus fixed, as measured by the sixteenfoot *Kól*, is 320 *Kuḷis*. The price fixed as *Caṇḍésvaravilai* for these three hundred and twenty *Kuḷis* of land is 1260 good *Kásus* in current coinage¹².

Having had these thousand two hundred and sixty *Kásu* remitted into the sacred hands of Ādi-Caṇḍésvara, as a provision for *tiruppadimáṟṟu*¹³ we,

¹ *Vṛścikam*—*Kárttigai*—the eighth month of the Tamil Calendar.

² *Tiruttoppu*—a garden or plantation dedicated to a temple.

³ Tirunalakkunṇam—old name of Kuḍumiyámalai.

⁴ *Náttóm*—the members of the district assembly or *nāḍu*.

⁵ *Dánattóm*—the trustees of the temple.

⁶ Ādi Caṇḍésvara Devar—Caṇḍesa was the seneschal of Śiva and all properties of the Śiva temple are vested in him.

⁷ *Caṇḍésvaravilai*—the price paid for temple lands in the hands of Lord Caṇḍésvara, the seneschal of Śiva. All transactions regarding properties of a Śiva temple were made on his behalf.

⁸ *Tirunamattukkāṇi*—land registered in the ownership of the God of a temple. The deity of the temple was considered to be the owner of certain temple lands, like any other owner in the village.

⁹ *Kól*—rod of linear measure, ‘16 foot kol’ was a standard land measure.

¹⁰ *Tiruccúla Dévar*—Boundary stone with trident (*trisúla*) mark.

¹¹ *Tirunandavanam*—flower garden for a temple.

¹² *Anráḍu-narkásu*.

¹³ *Tiruppadimáṟṟu*—articles required for offerings, etc., during the daily service in temples.

the *Nāṭṭóm* of Kaḍalaḍaiyāḍilaṅgai Koṇḍa cōḷa vaḷanaḍu, also called Kónaḍu, and the *Dánattóm* of the temple of the *Náyanár*, the Lord of Tirunalakkunṇam, effected the sale, and had the sale deed written, in favour of Cōḷa-Dwakara Múvendaṇḍar, also called Dévan Kiḷavan, of Karaíyúr, in South Kónaḍu. In witness whereof, this is the signature of Nambuṣeyvān. To this effect, the signature of Tirumanpoliyaninṇār, also called Karuṇālaiyan Piḷai. To this effect, the signature of Vaḷavadaraiyan, also called Udaiyan Nambiyāṇḍān. To this effect, this is the signature of Serundivanapperumāl. To this effect, the signature of Anbaṇḍār. To this effect the signature of Tirumunaippāḍi Nambi. To this effect, the signature of Edirili Cōḷa Bhaṭṭan, the *Dévakanmi*¹⁴. To this effect, the signature of Periyānāṭṭu Piriyan, the *Kóil kaṇakku*¹⁵. To this effect, the signature of Kunṇisúḷnāṭṭu Vélan, the *Nāṭṭukaṇakku*¹⁶. To this effect, the signature of Kuḍukkun-tiyāgi Véḷār, the *Kaikkólar-kaṇakku*¹⁷. To this effect, the signature of Nalladaiyum Perumāl, of the *Bikṣaimaṭham*¹⁸ attached to this temple.

Whereas there is no provision for the irrigation of this land, and some wet land was got from us, the *úrār*¹⁹, as *iraiyili-káranḱiḷamai*²⁰ to form the provision for those who raise and cultivate a *tirunandavanam* on the south bank of the river in the plot to be called Serundivana-nāyakan²¹ tiruttóppu, named so after the holy name of our *Náyanár*, the wet land given similarly for this *tóppu*, endowed by Cōḷa Divakara Muvendaṇḍar of Karaíyúr in South Kónaḍu, amounts to 2 *más*. We, the *úróm*, constituting the *úr* gave these two *más* of wet land in our lands Sikánallúr²² to be *iraiyili*²³. To this effect, this is the signature of Sembiyan Pallavaraiyan. This is the signature of Vaḷavadaraiyan. This is the signature of..... This is the signature of Ávuḍai Nambi. The sluice shall be open for nine out of thirty (?) *nāḷigais* to irrigate these lands. May this be protected by the *Śri Mahéśvaras*."

Inscription No. 267.

Place:—Tirumayam Taluk—Neivāśal—Agastíśvara temple—central shrine—on the north wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónaḍu*—Māra-varman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Seventh year of the King, month of *Méśa*¹ dark fortnight (Aparapakṣa), Saturday, when the moon was in conjunction with the asterism *Uttiráḍam* (Uttara-Āṣāḍa)—corresponding to Saturday, 22nd April, 1223 A. D.

¹⁴ *Dévakanmi*—one of the temple trustees.

¹⁵ *Koil-kaṇakku*—the temple accountant.

¹⁶ *Nāṭṭuk-kaṇakku*—the accountant of the *nāḍu*, or district assembly.

¹⁷ *Kaikkólar-kaṇakku*—the accountant of the Kaikkólar.

¹⁸ *Bikṣaimaṭham*—monastery and feeding house.

¹⁹ *Úrār*—members of the village assembly.

²⁰ *Irāiyili-Káranḱiḷamai*—Irāiyili = exempt from Government taxes. *Káranḱiḷamai* = tenure with hereditary rights of cultivation and enjoyment.

²¹ *Serundivana Nayakar*—was the other name of the God Sikhánathaswami in the temple.

²² Sikánathúr—was the old name of Kuḍumiyámalai village.

²³ *Irāiyili*—exempt from Government taxes. The local body had power to remit taxes.

¹ *Méśa*—Chittirai, the first month of the Tamil Calendar.

Language and Script :—Tamil—17 lines.

*Note :—*This inscription is a ratification by the village body of the conveyance of land and remission of taxes in view of the fact that certain shares of the produce were made payable to the temple in P. S. I. 265 above.

Translation :—

“Hail! Prosperity! In the seventh year of Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*², on Saturday in the dark fortnight of the month of *Méṣa*, when the moon was in conjunction with the asterism *Uttirādam*, the following is the deed in favour of Periyālvān Ādinathan, native of Nallūr and a merchant in Kālaiyar Kala Perunderu in Kalvāyil Nāḍu³, that we, the *uróm*⁴ constituting the *úr*⁵, of Pullamaṅgalam, got engraved on stone.

Whereas, in respect of the lands, that this said person bought from the residents of Pullamaṅgalam, viz., the Kāliyappaṇṇai lands, which are *ulṭpuram*⁶ lands in Ālavayaṛkuḍikkāḍu, including the improved lands under the tank of Ponnaṅgainallūr, and the *irai*, *kuḍimai*, *antarāyam*, *nāḍenṇavari*, *kanakkappēru*, *vāramarakkalam*⁷, *veṭṭi*, *mutṭāval*, *accuvāri*, *māḍakkāśu*⁸, *palavari*, *silvari*, *āyams*⁹, and taxes of every other kind arising therefrom, an agreement has been made, and the deed inscribed on the *Tirumalai*¹⁰ in the temple of the *Nāyanār* of Tiruvagattiśvaram¹¹ over—Lord of Kalvāyil nāḍu;

We, assembled as the *úr*, unanimously ratified¹² the remission of the above taxes and payments arising from these lands, accordingly entered their deduction in the *vari*¹³, and made the shares payable to the temple of the *Nāyanār*, in full accordance with the agreement quoted above¹⁴ and we, the *uróm* constituting the *úr*, gave this inscribed on stone in favour of Periyālvān Ādinathan, native of Nallūr. May this be protected by all *Māhēśvaras*.”

Inscription No. 268.

Place :—Tirumayam Taluk—Sundaram—Svayamprakāśamūrti temple—central shrine—on the north wall.

Dynasty and King :—Pāṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*¹—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

² *Śónāḍu*—short for *Cōla nāḍu*.

³ The same person who figures in P. S. I. 265 above.

⁴ *Uróm*—members of the village assembly.

⁵ *Úr*—the village assembly.

⁶ *Uḷpuram*—probably tax-paying lands under the village body. The lands are those mentioned in P. S. I. 265 above.

⁷ For explanation of these terms see note ‘10’ under P. S. I. 265 above.

⁸ *Veṭṭi*—free food supplied to labourers on public works; *mutṭāval*—free labour supplied for public works; *accuvāri*—tax paid in cash; *accu*—coin; *māḍakkāśu*—the *kāśu* to be paid monthly.

⁹ See note ‘11 & 12’ under P. S. I. 265 above.

¹⁰ *Tirumalai*—*Lit.* sacred hill or Mt. Meru, or Mt. Kailasa the abode of Siva, here the Central shrine or *vimānam* which is always euphemistically referred to as *Tirumalai*.

¹¹ *Tiruvagattiśvaram*—The holy Agastiśvaram.

¹² *Nāṅgaḷum—úrāy—nāṭṭu*.

¹³ *Vari*—the tax register. Ordinarily it means ‘tax’.

¹⁴ *Mun-śollappatta-pēccin-paḍi*.

¹ *Śónāḍu*—short for *Cōla-nāḍu* or *Cōla country*.

Date :—Seventh year of the King, corresponding to 1222–23 A. D.

Language and Script :—Tamil—6 long lines.

Translation :—

“Hail! Prosperity! In the 7th year of Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back ‘Śónāḍu’, the following is the agreement that we the *úróm*² constituting the *úr*³ of Śevalúr, in Kúḍalúr nāḍu, inscribed in favour of the *Náyanár* who abides in Tiruttāntónrīśvaram⁴ in Sundaracólapuram⁵ of Ollaiyúr Kúṟram:—

Whereas, while paying the cash tribute⁶ into the treasury⁷ of Uḍaiyār Gàṅgeya Rayar, in the month of *Mási*⁸, Viśaiya Nàràyaṇa Periyan⁹, Araśu Nàràyaṇa Periyan and Co-parceners of Kóvanúr *Kuṭṭam*¹⁰, absconded owing to their inability to pay the *araśu*¹¹:

And whereas, the Alavasal lands and the tank, were held by them as *kāni*¹², the four great boundaries of which were—eastern boundary, to the west of the southern end¹³ of the waterspread¹⁴ of the Sundaracólapurattār tank; southern boundary, to the north of the Kīlai-Perunduraivayal lands and north of the Melai-Perunduraivayal lands; in places where the tank bund does not extend, the boundary line to be extended over a *má* of land in the flank of the waterspread¹⁵—western boundary, to the east of the Sundarat-tār major¹⁶ channel; and northern boundary, to the south of the tank waterspread:

As a result of the sale of these lands adjoining the tank¹⁷, included within the four main boundaries specified above, after excluding the former *dévaḍānam*¹⁸ lands and tank as *tirunamattukkāni*¹⁹ to the *Náyanár*, the amount that we received in *Vilai Ávaṇa-k-kaḷam*²⁰ as the price thereof is 12 genuine *paḷaṅkáśu* in current coinage²¹.

² *Úróṁ*—members of the village assembly.

³ *Úr*—the village assembly.

⁴ *Tiru-t-tán-toṇṇi* is the tamil equivalent of *Śrī-Svayam-prakāśa*.

⁵ Sundaracólapuram—the old name of Sundaram village. It was then a mercantile city.

⁶ *Tittu-k-kuḍutta-accu*—*Tithe*—the tribute paid to a chief—Cf. the term *Tittu-k-kiḍá* in the adjoining Ramnad district which means the goat given as a tribute to the Zamindar during his visit to the village (See Tamil Lexicon). *Accu*—Coin.

⁷ *Paṇḍāram*—(*Bhaṇḍāra* in Skt.)

⁸ *Mási*—The eleventh month of the Tamil calendar.

⁹ Vijaya Nàráyaṇa.

¹⁰ *Kuṭṭam* of Kóvanúr. Perhaps the assembly of the community.

¹¹ *Araśu*—the tax or tribute to be paid to the local chief *Araśu*.

¹² *Kāni*—land held with proprietary rights.

¹³ *Ten-kaḍai*.

¹⁴ *Nirkóvai*.

¹⁵ This a parenthetical clause.

¹⁶ Sundarattār—*talai-āru*.

¹⁷ *Kuḷan-daḍanda*.

¹⁸ *Dévaḍānam*—a class of eleemosynary tenure denoting lands given as a gift to a temple.

¹⁹ *Tirunamattukkāni*—literally lands registered in the sacred name of God, with full rights of possession after purchase. The temple owned such lands and paid taxes like any other owner.

²⁰ *Vilai-Avaṇakkaḷam*—the central office where deeds of sale, mortgage, etc., were produced accepted and registered, and the payment was made. Something like a modern registry office.

²¹ *Anrāḍu-nar-paḷaṅkáśu*—*Anrāḍu* current; *Nar*—genuine; *paḷaṅkáśu*—like ‘Old Coin’; perhaps the issue of a previous ruler which continued to be current.

Having received these twelve *paḷaṅkāśu*, we, the *úróm* constituting the *úr* of Śevalúr, agreed to pay the *vari*²² and meet the expenses of the *śevaka-tévai*(?)²³ ourselves and gave this deed inscribed on stone in favour of the *Náyanár* who abides in *Tiruttántónṇiśvaram*. May this be protected by all *Máhéśvaras*."

Inscription No. 269.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvarar temple—central shrine—on the north wall.

Dynasty and King :—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*¹,—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date :—Eighth year of the King, month of *Vṛccikam*² Sunday, thirtieth, when the moon was in conjunction with the asterism *Uttirādam* (Uttara-Āṣāḍa), corresponding to Sunday 26th November, 1223 A. D.

Language and Script :—12 lines.

Translation :—

"Hail! Prosperity! In the eighth year of Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*, on the thirtieth of the month of *Vṛccikam*, a Sunday when the moon was in conjunction with the asterism *Uttirādam*:

Whereas, I, Kalvāyil Nāḍālvān³, also called Kaṇḍan Āḷudaiyān, made a *dharmadānam*⁴ of lands with oblations of water⁵ to Nambillai, also called Tirukkoḍuṅkunṇamudaiyān⁶, of the Agastiya *gōtra*⁷ a *Śivabrāhmaṇan*⁸ of Tirukkóḷakkudī⁹ in Puṇamalaiṇāḍu and whereas the lands thus given, viz., the Seṅgaḷani vayakkal lands, the Ūruṇippuram¹⁰ lands, the Pirāntakan vayakkal lands, and the water therefor, included in the four *varais*¹¹ of the Kurukkatti sey lands, are to be *Kārāṅkiḷamai*¹² for which the value has been paid¹³.

In lieu of *irai*, *kuḍimai*, *antarāyam*, *nāḍenṇavari*, *vāra marakkalam*, *kanakkappēru*, *palavari*, *śilvari*, *sillāyam*¹⁴ and taxes of whatever kind, he shall pay to the *Náyanár* who abides in *Tiruvagittiśvaram* for every *má* of land as

²² *Vari*—tax of various kinds.

²³ *Śevakat-tévai*—perhaps the expenses in connection with the maintenance of the retainers of the chief during his visit to the place.

¹ *Śónāḍu*—short for *Cóla-nāḍu*—Cóla country.

² *Vṛccikam* or *Kārttikai*, the eighth month of the Tamil calendar.

³ The chief of Kalvayil Nāḍu.

⁴ *Dharmadānam*—Eleemosynary tenure—tax-free gift of lands.

⁵ *Nir-vārtta-nīlam*.

⁶ *Tirukkoḍuṅkunṇam*—the old name for Pirānmalai.

⁷ *Gotra*—Sept.

⁸ *Siva-brahmanan*—Saivaita Brahmin of the priestly class who conduct worship in temples.

⁹ *Tirukkóḷakkudī*—Tirukkalákkudi in Ramnad district.

¹⁰ *Ūruṇippuram*—lands set apart for the dragging or maintenance of the *uruṇi*—the drinking water tank of the village.

¹¹ *Varai*—here means the boundary. It is also the name of a land measure.

¹² *Kārāṅkiḷamai*—Tenure with hereditary rights of cultivation and ownership.

¹³ *Vilai-kalanda-karāṅkiḷamai*.

¹⁴ *Irai*—King's share or government tax; *Kuḍimai*—Tenancy tax; *Antarāyam*—taxes levied by the local body; *Nāḍenṇavari*—taxes levied by the *Nāḍu* or district assembly; *vāra-marakkalam*—the paddy to be paid as *vāram*(?); *kanakkappēru*—the dues to the *kaṇakkan* or village accountant, *palavari*(?)—major cesses and octroi duties?; *sillāyam*—minor cesses.

measured by the *Kól-kudítāngi*¹⁵ after due estimation of the harvest¹⁶, two *kalams* of paddy and one-fourth *tiramam*¹⁷ for *antarāyam*¹⁸ from the *pacānabhogam*¹⁹ including sugar-cane; one *kalam* of paddy and one-eighth *tiramam* from the *Ādi-kuruvai* and *Arpaśik-kuruvai*²⁰ crop; one *tūni* and one *padakku* of paddy and one-sixteenth *tiramam* for the gingelly, *tīnai* and *varagu*²¹ crop.

Stipulating that he shall pay *irai* according to the above rates to the *Nāyanār* who abids in *Tiruvagattīśvaram*, so as to provide for the food offerings on our birthday which falls on the day with the lunar conjunction in *Mṛgaśīrṣam* every month²².

I, Kalvāyil Nādālvān, also called Kaṇḍan Aluḍaiyān, made this gift to Nambīllai also called Tirukkoḍuṅkunṛamuḍaiyān. May this be under the protection of all *Māhēśvaras*."

Inscription No. 270.

Place :—Tirumayam Taluk—Kóṭṭaiyūr—Agastīśvara temple—Bhairavar shrine—on the back wall.

Dynasty and King :—Pāṇḍiya—Second Empire—King Māṛavarman, also called Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*¹—Māṛavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date :—Eighth year of the King on the 332nd day of the year—corresponding to 1223–24 A. D.

Language and Script :—Tamil—11 lines—damaged.

Translation :—

"Hail! Prosperity!! In the 8th year of Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*¹ also called Kó-Māṛavarman, on the 332nd day;

The text of the Royal order, that the King was pleased to issue orally² while resting in the bed-chamber hall³ of the palace⁴ in Māḍak-kuḷa-k-kiḷ Madurai⁵.

Whereas a provision has been made for the supply of the various articles⁶ for the food offering during⁷ a special service called the *Sundara Pāṇḍiyan Sandhi*⁸ to the *Nāyanār* who abides in *Tiruvagattīśvaram* of Kóṭṭaiyūr, in

¹⁵ *Kól-kudítāngi*—The rod which was standard linear measure for land measurements.

¹⁶ *Puḷḷi-pukka-nilam*.

¹⁷ *Tiramam*—Drachama.

¹⁸ *Antarayam*—here means the dues to the temple.

¹⁹ *Pacāna-bhogam*—the *pacān* harvest or the harvest of the major crop, i. e., *śambā* or long duration variety of paddy. Sugarcane also was included as a major crop.

²⁰ *Āḍikkuruvai*, *Arpaśikkuruvai*—*Kuruvai*, a short duration variety of paddy harvested in the months of Āḍi and Arpaśi the 4th and 7th months of the Tamil calendar.

²¹ *Tīnai*—Italian millet (*Setaria italica*); *Varagu*—coarse millet (*Paspalum scrobiculatum*).

²² The monthly birthday when the moon was in conjunction with the asterism *Mṛgaśīrṣam*.

¹ *Śónāḍu*—short for *Cōḷanāḍu*—Cōḷa country.

² *Tiruvāy-moḷindu-arulīna-paḍi*.

³ *Paḷḷi-yarai-k-kūḍa-ttu-eḷuḍu-arulī-irundu*.

⁴ *Kōyil*.

⁵ Madurai on the east of the Māḍakkuḷam.

⁶ *Veñjanādikal*.

⁷ *Amudu-śeyya*.

⁸ *Sundara Pāṇḍiyan Sandhi*—a special *Sandhi* service performed for the benefit of Sundara Pāṇḍiya. *Sandhi*—the time of service—morning, noon or evening.

Kānanāḍu of Virudarājabhayaṅkaravaṇaḍu, the entire lands and the Menāṅkuḷam and the.....ttikuḷam, which are the *kāni*⁹ of Ulakaṇḍa Cōḷa Kōṇaṭṭu Vēḷan, also called Maṇavaṇ of Kōṭṭaiyūr, and which he acquired from.....ḷak-Kuyyan, of Milaṭṭūr¹⁰; are to be declared *dēvadāna iraiyili*¹¹ to this *Nāyanār* to continue so for so long as the moon and sun endure, after planting boundary stones at the four corners and the installation of the *tiruccūlam*¹², and have this inscribed on stone and copper—thus was the King pleased to order. This is the writing of Kāḷiṅgarāyan of Veṭciyur, in Miḷalaikkurram¹³.”

⁹ *Kāni*—holding with rights of cultivation and enjoyment.

¹⁰ Milaṭṭūr—The old name of Mirattunilai (Milaṭṭūrnilai)

¹¹ *Dēvadāna-iraiyili*—a class of *eleemosynary* tenure denoting lands given as a gift to a temple and made tax-free.

¹² *Tiruc-cūlam*—the trident symbol of Śiva. A stone bearing the trident mark was planted with due ceremony in all lands belonging to Śiva temple.

¹³ Miḷalaik-kurram—one of the very old territorial divisions of the Tamil country—the part to the south and south-east of the State including Émbal and Irumbānáḍu.
